

THE
Helmet of Hope,
Distinguished from the
Hope of Hypocrites.

And Published

To prevent the danger of False Hope,
and to promote the Duty of Living
in true Hope of Glory.

WITH

An Appendix of the Grounds of Hope, Col-
lected in a Catalogue of Promises and Ex-
periences.

By A. B. A Minister of the Gospel.

*The Hypocrite with Hope is vainly Fed,
His Hope's no Helmet, but a Spiders Web.
But Converts know, it is no Idle Story,
That Christ within, is the true Hope of Glory.*

London, Printed by J. A. for Thomas Parkhurst at the
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Chappel. And are to be Sold by Obed. Smith at Da-
ventry in Warwickshire, 1694.

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THE
EPISTLE
TO THE
READER.

Dear Friend,

THIS little Book now come to thy Hands
calls for entertainment both for thy
Saviours sake, who hath provided
Salvation for thee at his own cost;
and for thy Souls sake, which therein is much
concerned both in Point of Safety and Comfort.
Enquire not after the Author, but Study the
needful Matter it presents unto thee. Though it
come in a plain Dress, without either Top-knot
or Ruffles, yet it's Grave and Serious, and may
contribute much towards both thy Temporal and
Eternal welfare. It was not designed for Pub-
lick Use when composed, but proved so Sweet in
the Meditation, and so acceptable in the Mini-
stration, that thereby I was encouraged to send
it abroad, to warn the secure World against those
false Hopes, that lull Sinners asleep in Security:
And to invite all that meet with it to look after

The Epistle to the Reader.

that Helmet, that is of so great use for all Souldiers that fight under the Banner of the Captain of our Salvation Christ Jesus. And if thou be one of this number, and hast any skill in the Spiritual warfare; thou wilt in thy own Experience, acknowledge the account here given of this piece of our Spiritual Armour. Thou art so well acquainted therewith, and finds in thy self the forethoughts of Glory, made thereby the Joy and Delight of thy Soul: That thou wilt see, that thou hast met with an old Fellow-Souldier, that hath been in many a Battle, and still found his Helmet of Hope his Safeguard, and so admires and valueth it, that he would not part with it for Paris. Let me entreat thee to take thy Helmet into thy Hand, and compare it with the Helmet here treated of, and then Mind the Use and Advantage of the Helmet of Hope, and if it raise in thy Heart high thoughts of this great Grace, and more Diligence in the Exercise of it, I have obtained my end, and Christ his Glory, who is the Object, Author and offspring of this Hope, with whom we Hope to live in Glory, Rom. 15. 13. Now that the God of Hope may fill thee and me, with all Joy and Peace in believing, that we may abound in Hope through the Power of the Holy Ghost, is the earnest Prayer of,

Daventry,
May 21st.
1694.

Thy Fellow-Souldier and Servant,

AND. BARNET.
COL.

COL. 1. 27. latter end of the *Ver.*

— *Christ within, the Hope of Glory.*



Here is a vast difference betwixt the Effects of Common Providence, and the Fruits of Christs Presence.

1. The Effects of Common Providence extend to the just and to the unjust: We in this Nation have long lived under the Gospel, and hereupon come to be acquainted with the things that belong to our Peace; 2 *Tim.* 1. 10. for Life and Immortality are brought to Light by the Gospel: And the Light of the Gospel shining so long amongst us by the good Providence of God, hath enlightned the understandings of many with the common Notions of Christianity, and the Will following the Dictates of the Understanding, it hence comes to pass that a visible outward Profession of Religion abounds amongst us. And great numbers there are of Professors, that walk in a Track of Duty, and Conform to the External part of the true Religion, and have Hope in themselves that all is well with them, and that they shall inherit Glory, when all this is but the Effect

of Common Providence, and they are still of the number of the Foolish Virgins, that though Virgins, vaunted in their outward Behaviour, yet had not a Grain of the Oyl of Grace in the Soul.

2. The Fruits of Christ his own Presence are enjoyed by few, and are the peculiar Privileges of the Vessels of Honour, that Christ hath Redeemed by his Bloody Sacrifice, *John* 17. 2. ver. 6. These that the Father gave him, are they, to whom he gives Eternal Life: He gave his Life for them, and gives himself to them: He opens their Hearts by his Spirit, and comes in, and takes up his abode with them. And having cast out the strong Man armed, and set up his own Kingdom in their Souls, that Kingdom that consists not in Word, but in Power; and ruling in their Hearts by his Grace and Spirit, they hereby come to enjoy in themselves sure and certain Hopes of Glory. This is called in the Text a Mystery made manifest to the Saints; its a mystery in it self, and to all carnal unregenerated Persons, but made manifest to the Saints: They and none but they, understand the meaning of it; and know not only who Christ is, and what are his Offices, and the Benefits thereof; but also what it is to have Christ in them, and to live in the enjoyment of so great a Blessing: And this it is, that is the Ground of their Hope of Glory, to them God hath made known what is the Riches of the Glory of this Mystery amongst the

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Gentiles, which is Christ in them, the Hope of Glory. Its the Clause of these Words that I have chose to be the Subject of my ensuing Discourse. *Christ in you, the Hope of Glory.* Wherein we may note,

(1.) The Characteristical Qualification of the Persons here spoke of, *viz. Christ within.*

(2.) The Consequent Consolation thence arising, *viz. The Hope of Glory.*

1. The Characteristical Qualification of the Persons spoken of, *viz. Christ within*, this is the Motto of the true Christian; and that that denominates him, not only a Christian by Name, but a Christian indeed. A true *Nathanael in whom there is no guile*, a true *Israelite*, one by whom Christ is not only professed, but also possessed. Christ is formed in him, and he conformed to him. Its not Christ without that will serve the turn, but we must have Christ within, living and reigning in our Souls by his Grace and Spirit: Its not Christ in Heaven, but Christ in the Heart that constitutes us true Christians: Its not talking of Christ, but entertaining Christ as King, Priest and Prophet, that we must come up to, if we will become true Christians.

2. The Consequent Consolation hence arising, *viz. The Hope of Glory.* Its Christ in the Soul, that puts the Soul in so hopeful a Condition, and is the true and main ground of the Souls Hope of Glory. And this ground of

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Hope all such have, that have Christ in them; I do not say, that all such are assured of Glory; but this I say, that all such are sure of Glory, and ought to live in sure and certain Hope of Glory: In this Case, Christ himself is the Object and Original of all true Hope of Glory: But its Christ in the Soul, both in respect of Union and Communion, that is the offspring of this Hope of Glory; and Christ in us, becomes our Hope of Glory two ways: By way of Influence, and by way of Evidence.

(1.) By way of Influence, as when the Soul comes into the Body, it animates it, and by its influence causeth such Motions as do assure the Mother that she is quick with Child, and may live in Hope of being a glad Mother. So when Christ comes into the Soul by his Spirit, it so influenceth the Soul, and changeth it, that thereby the Soul comes to know and understand, that it is a member of Christ, and an Heir of Glory, and therefore lives in sure and certain Hope of Glory.

(2.) By way of Evidence, the Spirit of Christ in the Soul, is the Souls Evidence for Heaven, and as great an Evidence as can be had on this side Heaven, *Rem. 8. 9. Ye are not in the Flesh, but in the Spirit, if so be the Spirit of God dwell in you: Now if any Man have not the Spirit of Christ, he is none of his: You see, that the Spirit of Christ in the Soul, doth Evidence the Souls Interest in Christ, and assures it, that he is Christs, and Christ is his; and*

and this Evidence is so Evident, that it fills the Soul with Hopes of Glory: The Soul thus argues with it self, Christ in the Soul, is the Souls Hope of Glory: Now I find Christ in my Soul, and therefore, Oh my Soul, live thou in sure and certain Hope of Glory.

Having now divided and unfolded the Words, I extract thence these two Doctrines.

Doct. 1. *That every true Christian hath Christ within him.*

Doct. 2. *Its Christ within us, that is our Hopes of Glory.*

1. Doct. Every sincere Christian hath Christ within him, *John 14. 20. At that day, ye shall know that I am in my Father, and you in me, and I in you, Gal. 2. 20. I live, yet not I, but Christ liveth in me. 1 John 3. last. He that keepeth his Commandments dwelleth in him, and He in him: And hereby we know that he abideth in us, by the Spirit which he hath given us. Rev. 3. 20. If any Man hear my Voice and open the Door, I will come in to him.*

To prevent mistakes, and clear up this great Truth, let us enquire how and in what Sense this is to be understood? when and in what manner doth Christ take Possession of the Hearts of his Elect? why and for what cause and end is it, that he abideth in them? And how may we know the Spirit of Christ from the Spirit of Antichrist?

Quest.

Quest. 1. *How, and in what sense, is this Doctrine to be understood?*

Ans. 1. Negatively: It's not to be understood of his personal bodily Presence, his Body is now a Glorified Body and abideth in Heaven, and there is to abide 'till he come to Judgment. The Romanist tell us, that Sacramental bread is changed into his Body, and after Consecration, every Wafer is the Body of Christ, and is not to be eaten but to be swallowed, and upon swallowing it, Christ is within them: but if *Paul* had been of their mind, he would not have told us that after Consecration it remains still bread; and that it's bread that we eat, and not the very body of Christ, 1 *Cor.* 11. 26. 27. And our senses assure us it is bread, we see, feel and taste bread; and yet they are so senseless as they will not believe their own eyes. Nor is it to be understood of the Providential presence of Christ; it is true, that Christ is with us by the presence of his Providence, ordering our affairs, and disposing of us and our concerns according to the Counsel of his good Will and Pleasure, but the In-being here spoken of is of another Nature, therefore I answer:

2. Affirmatively: That it is to be understood of his Spiritual presence, *viz.* that Christ is in his Spoule, and in every particular Member that belongs unto him, by his Spirit and Grace, *Rom.* 8. 9, 10. *If any man have not*
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The hope of Glory.

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the Spirit of Christ he is none his, and if that Christ be in you the body is dead because of sin: viz. If by his Spirit he be in you. It implies the Mistical union that is betwixt Christ and his Members. A Mystery that is too wonderful to be made manifest to Mortals: And it signifies to us our dependance upon Christ for Light and Life: What the Soul is to the body, that Christ is to the Soul, he abides in it by his spirit to supply its needs: And is all in all to the Soul: And all things else are just nothing to the Soul, for they can afford it no satisfaction, nor any one supply of its needs: Alas, what relief can Honour or Riches afford a Christless Soul? none at all: They oft prove snares to the Soul, but never give any succour to it; but Christ by his Spirit is in every true Christian, and this is his Happiness, and his hope of Glory.

Quest. 2. When and in what manner doth Christ take possession of the hearts of his Elect.

*Ans. In this great transaction betwixt Christ and the Soul, it is certain that Christ himself is the Author, and the Spirit his Agent, and his Word his usual and ordinary instrument, and Faith his appointed method and means, and the Work is wholly supernatural: But the *Modus rei*, the course and order that the Spirit makes use of in this great affair, its intricate, and hereby hath occasioned some difference in the apprehensions of the Learned:*

Learned: In my weak Judgment they are in the right that distinguish betwixt,

1. The qualifying Antecedents or Prerequisites, that dispose, prepare and fit the Soul for so great a Guest, *viz.* the Grace that Christ by his Spirit conveys into the Soul, in order to his entrance, called the first preventing Grace, this is the seed of Faith, and a holy principle of Life, Light and Love, infused into the Soul as a holy Root, and cause of all actual holiness, and precedes it, and puts the Soul into a capacity to put forth future acts of holiness: This initial holiness sanctifies the Soul, and halloweth it, and makes it meet for the indwelling of the holy Spirit: And till the Soul be thus seasoned, I cannot see how the Holy Ghost can take up its Habitation in it: What Communion can light have with darkness.

2. The conveying Concomitants that usher Christ into the Soul, and accompany the possession that the Spirit takes of the Soul, is called subsequent Grace, or the Influence of the Spirit, causing the Soul freely to reduce the said seed and principle into Act, and when it actually repents, and believes through grace received, then it is actually justified upon the account of Christ's satisfactory meritorious Righteousness imputed to it, and received by Faith; and now being in a justified reconciled Estate, is at that very same Moment committed to the Conduct of the holy Spirit:

rit: And then and thus it is that Christ takes possession of the Souls of his Elect by his Spirit, and comes in to abide with them for ever: And thus a Soul becomes a Habitation of Christ through his Spirit, *Ephes. 2. last, and the Temple of God, 1 Cor. 3. 16. And Christ is said to dwell in the heart by Faith, Ephes. 3. 17.*

Quest. 3. The 3d. Question is, Why and for what cause or end doth Christ by his Spirit abide and dwell in his People?

Ans. For several Reasons, and upon several gracious designs: As,

1. As he is Captain of their Salvation, and engaged to defend and secure them against all opposition: He fought out our Salvation, and obtained it by Conquest, and he maintains it also by Conquest: The World, the Devil and the Flesh, are the professed Enemies of Christ and all his Subjects, and stand up in opposition against his Kingdom, and seek to Damn those that he seeks to Save, and of whose Salvation he is the Captain: And as the Captain of their Salvation he abides in them to protect them: It's for his honour and interest to safeguard them against his and their Enemies: And his abode in them for this end and purpose, is their safety. The Captain of their Salvation is not only in Heaven personally, but in their hearts Spiritually, to be ready at hand in all their dangers to look after them, and to aid and defend them: It's
Christ

Christ in us that is our hope of Glory, for his abode in us is our security from all peril and danger.

2. As he is Consummator of the Work of Grace that is begun in their Souls: He is not only the Author but the finisher of the Faith, *Heb.* 12. 2. And the work that he hath begun, he will perform, that is, he will finish it, *Col.* 1. 6. He is both able and willing to finish it, and is also resolved and engaged to finish it, and is in them for this end and purpose to carry on his work of Grace in their Souls from one degree to another, till it have attained it's gradual perfection, and be consummated in Glory: Our hearts are like Watches, many times out of order, and he sets his Spirit in us to keep our hearts in order: To see how they go, and to keep them in repair: It's our duty, I confess, to tend our hearts dilligently, but we are so remiss in our Duty that if Christ did not look after us better than we our selves, we should undo our selves, and be undone by the Deceitfulness of our own hearts.

3. As he is Comforter, and the only Comforter of a comfortless Soul: The People of God are oft in a drooping and dejected Condition, cast down with a deep sense of Sin and sight of wrath: Unbelief oft prevails, and Satan is such an Enemy to their welfare, that when he cannot keep them from Grace,
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he will do all that he can to keep them from Comfort: But Christ abides in their hearts by his Spirit the Comforter, to disperse the Clouds of carnal discouragements that darken the Comforts of their Souls, and to minister Comfort seasonably to them, *John, 14. 16. He will give you another Comforter, that he may abide with you for ever. And v. 17. He dwelleth in you, and shall be in you. I will not leave you Comfortless, q. d. I know you will meet with many discomforts in this troublefom World, but I will not leave you Comfortless, but will come and abide in you by my Spirit, on purpose to support you under your discomforts, and to remove the causes of them; and to fill your hearts with the sweet Comforts of my Spirit: He is the Comforter, when none can Comfort he can Comfort. Others may speak Comfortably to you, but yet fail in giving any Comfort to you: But he is the Comforter that never fails in giving Comfort, and he shall abide in you for your Comforter. You will not only meet with Discomforts from your sins, but from sinners, they will be pouring contempt upon you, and reproaching and persecuting you; and from your seeming friends, they will prove false-hearted and deceitful; bnt be of good Chear, you have a Comforter alway at hand, and his Comforts are the best of Comforts, the sweetest, and most satisfactory Comforts: They are Comforts*
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that delight the Soul with joys unspeakable and full of Glory: And now you see that the indwelling of Christ in your Souls is for your great advantage: Christ in you is your help in all difficult cases here, and your hope of Glory hereafter.

4. As he is Counsellor, and the best of Counsellors: The People of God meet oft with such windings and turnings in the dispensations of Gods Providences towards them, as put them to a stand, that they know not what to do, and which way to take; but Christ by his Spirit abides in them, to guide, counsel and direct them in all such difficult cases. *Isa. 11.*

2. The Spirit of Christ is called a Spirit of Counsel, and Wisdom: So that he that hath the Spirit in him, finds assistance in many intricate cases from the Counsel of his Spirit, whereby they are guided sometimes strangely, and directed by special Providence to their great advantage. How was *Joseph* in *Egypt*, enabled by the Spirit of God, to wind himself out of one trouble after another?

Quest. The 4th. and last question is, How may we know the Spirit of Christ from the spirit of Satan, or of Antichrist?

In Answer to this question, I will give you both the Reasons of the question, and the Resolution of it.

(1.) The reasons of the question: I have put this question for these reasons.

1. Because of the prediction spoken of,
1 *Tim.*

1 Tim. 4. 1. *In the latter times, there shall be seducing Spirits: Yea, in Pauls time Satan transformed himself into an Angel of Light.*
2 Cor. 11. 14. and there were false Apostles that boasted of the Spirit, and deceived many.

2. Because of the precept we all lie under of trying the Spirit, 1 John 4. 1. which implies that there are evil Spirits that go under the Name of the Spirit of Christ, and therefore we are Commanded to try the Spirits, lest we take false Spirits for the true Spirit.

3. Because of the Pretences of many in our dayes to the Spirit of Christ, who certainly have not the Spirit. There is a Generation of men amongst us, that tell us, that Christ is in them, and that they act and speak by the Spirit, and that all others besides themselves, are led by the Devil, and in the Road-way to Destruction: Now for these reasons, I have put it to the Question, How the Spirit of Christ may be known from the Spirit of Error. And,

(2.) The Resolution of the Question, is easie.

For the Spirit of Christ, is known by its Nature and by its Nurture.

1. By its Nature: It's a Holy Spirit, and therefore called the Holy Ghost; they then
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that are carnal and sensual, *have not the Spirit*, Jude 19. And the Spirit of God is a humble and meek Spirit, they then that are haughty and lofty, and despise and contemn the Righteous, they want the Spirit.

2. By its Nurture, it Nurtures and trains up the Soul in the fear of God, and in the Faith of the Gospel, *John 16. 13. When the Spirit of truth is come, he will guide you into all truth*: That Spirit then that leads men into Error cannot be the Spirit of God: Now that Spirit that cries down Christs Ordinances, and his Ambassadors, leads into Error: The Word of God is the Dictates of the Spirit and the Standard of Truth, and that Spirit that contradicts the written Word, cannot be the Spirit of Christ, for the Spirit of Christ cannot Contradict it self, in contradicting any one part of that word that it was dictator of: You must then judge of the Spirit by the Word: That Spirit that doth not train up, conduct and lead according to the Scriptures, is a false Spirit, *Isa. 8. 20. If they speak not according to this word, it is because there is no light in them. Gal. 1. 8, 9. Such as preach another Gospel are accursed: And such as preach contrary to the Gospel, set up another Gospel. Thus far I have spoke to the Doctrinal part, now let us proceed to the practical part of the Doctrine: Is the Spirit of Christ in every sincere Christian? Then,*

1. Use,

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Use, Shall be of Terror to such as live without Christ in the World, be they profane Persons, or Professors. God hath provided an allsufficient Saviour for us, that can save to the utmost, and there is no Salvation in any other Person or thing to be expected: And none can be saved by him but such as receive and admit him into their hearts by Faith; and how few are they that have Christ in them? Oh you that do make account to be saved by Christ at death, and yet shut your hearts against Christ, and have not embraced him as freely offered in the Gospel, know, that you do but deceive yourselves: If you keep Christ out of your hearts, Christ will keep you out of Heaven. A Christless Soul is a wretched Soul: Oh now whilst it is said to day, it concerns you above all things in the World to consider your danger, the dreadfulnes of your danger, and the desperate Madnes of such as sit down contented under their danger. I pray you to consider,

(1.) Your Danger.

If Christ be not in you, you cannot be in safety: Your condition must needs be a perilous condition, you stand upon the Margin of Death and Destruction. For,

1. You are under the Captivity of Satan, and in the snares of the Devil, and are carried Captive by him at his will and pleasure.

2 *Tim.* 2. last: Satan possesses the Soul of all

that continue in the state of Nature, 'till Christ comes and dispossesseth him. *Eph. 2. 2. Satan is the Spirit that worketh in the Children of Disobedience*: And you are the Children of Disobedience, and disobey the Calls of the Gospel, and the Commands of Christ in the Gospel: He Commands you to believe, and to repent, and to obey his Gospel, but you disobey him, and therefore the Spirit that dwells in you is Satan; and it's he that works in you; and Oh what sad work doth he make with your precious Souls! how doth he insnare and enslave them! what Tyranny doth he exercise on them! it's high time for you to consider it.

2. You are under the Curse of the Law, and under the Condemnation of the Gospel, and therefore you are in as much danger of Damnation, as a condemned Person is of Execution: Oh what dreadful Curses are the Curses of God, and how certain in the Execution, if Repentance do not intervene! And these Curses of God hang over your heads like a Hurricane or violent Tempest, that is ready to fall down upon you: There is a Curse upon our Blessings, a Curse upon your bodies: A Curse upon your substance, and a Curse upon your Soul: And if this Curse be not removed, it will certainly light upon you: Your sins will find you out, surely then you are in danger: Now Consider,

(2.) The

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(2.) The Dreadfulness of this danger that you are under.

The greatness of this danger lies in these instances : I will lay them before you in couples for the help of your Memories : The dreadfulness of this your danger lies in

1. The Unavoidableness and Universality of this danger. (1.) It's an unavoidable danger. I mean, under your Circumstances (*rebus sic stantibus*) as the case is now with you. A man may be in danger, and he may foresee it, and avoid it : *David* was in danger of *Saul*, and hid himself in a cave and so avoided it : But in the case you are in, the danger is unavoidable ; not that it is so in it self, but you make it so to your selves ; there is one way, and but one way to avoid it, and this way is by Christ : Now this way you reject, and *how can ye escape if ye neglect so great Salvation* ? It's impossible for you to escape any other way, and this way you do not, and will not be persuaded to take, and so go about to make your danger unavoidable. (2.) It's an universal danger, a danger of a vast extent, your [All] is in danger ; your lesser and greater Concerns, your Estates, your Lives, your Bodies and Souls : Your All is under a Curse, and therefore your All is in danger, and is it not time to look about you when fire is got in the thatch, and all your goods are in danger, how are you Concerned ! your case is much worse,

that continue in the state of Nature, 'till Christ comes and dispossesseth him. *Eph. 2. 2. Satan is the Spirit that worketh in the Children of Disobedience:* And you are the Children of Disobedience, and disobey the Calls of the Gospel, and the Commands of Christ in the Gospel: He Commands you to believe, and to repent, and to obey his Gospel, but you disobey him, and therefore the Spirit that dwells in you is Satan; and it's he that works in you; and Oh what sad work doth he make with your precious Souls! how doth he insnare and enslave them! what Tyranny doth he exercise on them! it's high time for you to consider it.

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1. The Unavoidableness and Universality of this danger. (1.) It's an unavoidable danger. I mean, under your Circumstances (*rebus sic stantibus*) as the case is now with you. A man may be in danger, and he may foresee it, and avoid it : *David* was in danger of *Saul*, and hid himself in a cave and so avoided it : But in the case you are in, the danger is unavoidable ; not that it is so in it self, but you make it so to your selves ; there is one way, and but one way to avoid it, and this way is by Christ : Now this way you reject, and *how can ye escape if ye neglect so great Salvation ?* It's impossible for you to escape any other way, and this way you do not, and will not be persuaded to take, and so go about to make your danger unavoidable. (2.) It's an universal danger, a danger of a vast extent, your [All] is in danger ; your lesser and greater Concerns, your Estates, your Lives, your Bodies and Souls : Your All is under a Curse, and therefore your All is in danger, and is it not time to look about you when fire is got in the thatch, and all your goods are in danger, how are you Concerned ! your case is much worse,

your danger far greater, and will you be unconcerned?

2. The Dreadfulness of your danger lies in the Proximity and Perpetuity of the Evils you stand in danger of. (1.) In their Proximity. The Judge stands at the door, your danger is not a remote but a present danger, you are now and alway in danger, you may lose your Souls in a minute; you know the uncertainty of Life, that it is but a Vapour, a Bubble, that may burst and vanish in a moment: So that upon this account you are daily and constantly in danger: Now Life is so uncertain, that in Temporal matters you will secure your selves because all men are mortal, and will you run such a hazzard as we are now speaking of, and not study your safety? will you be penny wise and pound foolish? secure a little Siver, and let your Souls lie in such danger? (2.) In their Perpetuity, the danger is not only present, but the evils you stand in danger of are everlasting: You are in danger to lose your Souls, and to lose Heaven, and these are irrevocable losses, and such losses as will remain to all eternity; and you are in danger of Hell and of eternal Death, and if the danger be not removed, but it once overtake you, and you fall into it, you are utterly undone for ever. Your eternal State will be wofully Wretched and miserable, and will ye not make your escape from everlasting Wo? On dreadful!

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3. The Dreadfulness of your danger lies in the Certainty and Senselessness of your danger. (1.) In the Certainty of it, there are fictitious dangers, feigned; but your danger is certain, as sure as the Sun is in the Firmament, so sure is it that you are in extrem danger: I confess many a Child of God think they are in their dangers, and in them it's only imaginary; but you that live without Christ are certainly in danger: I have proved it to you out of Gods Word, and it's as certain as Death it self is, or as Judgment is, and you will find it so in the end. (2.) In the Senselessness of it: This Consummates the dreadfulness of your danger, you do not see, nor will you be brought to believe your own danger; you are told oft, and it is proved to you out of the infallible Word of God, and yet you will not be convinced of it: The consideration of this, brought Tears from the eyes of *Paul*, *Phil.* 3. 18. He could not speak of it with dry eyes; that men should be so stupid, as to continue their Enmity against Christ and Christianity, when the end thereof is destruction, and cannot be made apprehensive of their own dreadful danger. There is no hope of Glory for such as have not Christ in them, and yet thousands that have not Christ in them hope for Glory in a Christless condition, and conclude that they are safe and out of all danger, and will not be perswaded

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otherwise. This, this Beloved fixeth you to your dangerous Estate, ye are in great danger, and like to continue so, because you will not yield that you are in any danger. Now consider,

3/y. The desperate Madnes of sitting down contented under this dreadful danger.

You have heard your Danger, and the dreadfulfulness of your danger; and now if you concern not your selves about getting out of this danger, I must say to you as *Paul* did to the *Galathians*, *Gal. 3. 1. O foolish Galathians, who hath bewitched you? Surely ye are infatuated, belotted Fools, desperate Mad-men; the World and the Devil have bewitched you, Mat. 3. 7. Many came to Johns Baptism, confessing their Sins and pretending amendment; and amongst other many Pharisees and Sadduces, and John said unto them, O Generation of Vipers, who hath warned you to flie from the wrath to come? q. d. It is certain, that there is a dreadful wrath to come, and that all that are under the guilt of their Sins are in danger of it, and that it's their great concern to flie with speed and hast from the wrath to come. And you *Pharisees* seem to be aware of this, and pretend to endeavour to flie from the wrath to come, but will not part with your Sins; if you would escape the danger you are under, it must be by sincere Repentance, and not by pretended Repentance, you must bring forth Fruit meet for Repentance. Oh consider, what desperate*

desperate madness it is for Sinners to stand in danger of the wrath to come, and yet to sit down under this danger, and not flee from the wrath to come, and use their utmost endeavours to make their escape! would you not account that Man a Mad-man, that having run himself into some unseen danger, and is called to by others that see and know his Danger; Friend, Friend, stay, turn back or you are a gone man; yet takes no warning, but runs headlong upon his own ruine: This is your Case, God and Man call to you, *Turn ye, Turn ye, why will ye die?* The way you are in leads to Hell and Destruction, hasten out of it or you are undone for ever: And ye will take no warning, but run on in your self-destructive Courses: Now you are told of your Danger, of the dreadfulnes of it, and of the desperate Madnes of such as sit down contentedly under this danger. And now what will you do? what do you resolve upon in this Case? what will ye do as ye do, and be as you are, and stand to the venture? God forbid, that the Devil should so besot you: What in danger, and in so *great* danger, and will you continue in it, and take no warning? Oh far be it from you: I am loth to leave you unconvinced, and therefore entreat you seriously to consider,

1. What an Uncharitable thing it is, and how unreasonable in you, to stop your Ears under this present warning: How far is it below Men of common understanding, how unmanly

a part, to refuse such Counsel as so much concerns your own Interest: Is it not to act like an Ideot, or a Frantick Person, that regard no advice for their own good? What, is it not your own concern, your greatest concern? And will you be uncharitable to your selves? Will you act against your own Welfare? Will you shew no Charity to your Selves? **Have ye no Love for your own Souls?** Will ye not be dissuaded from destroying your selves?

2. What an unaccountable thing it is! How unexcusable! What can you say for your selves, when Christ shall charge it upon you at the great day? When he shall say, Were not ye warned by such and such? Such a time, and such a time? Why did you not take warning? What Plea can you make? surely none! And will you turn your back upon Counsel, when you have nothing to say against it? will you condemn your selves in the things you allow?

3. What an unkind, ungrateful and unsufferable a thing it is? *Rom. 2. 4, 5. Despisest thou the Riches of his Goodness:* It's a Mercy, and a rich Mercy in God to acquaint you with your danger, and to call upon you to make your escape, and to shew you the City of Refuge, where you may live in Safety, viz. Christ Jesus. And what a sleight do you put upon his Mercy? What an abuse upon his Goodness? *Do ye thus requite the Lord?* Is it fair betwixt Man and Man, to take advice and have

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have good advice given, and to turn the back upon it? do you not in such a Case use to say, I will be no more concerned with such a Man, he is uncounsellable: And may not God justly deal so with you, and say, there is no good to be done with such and such, they will not be counselled; I'll be no more concerned with them? Oh my Word let them alone, and thou my Spirit let them alone! And if you bring the matter to this pass, then there is no help for you; ye are lost Creatures, and will perish in your Sins.

2. *Use, Of Tryal: Examine your selves whether you be in the Faith, prove your own selves, know ye not that Christ is in you, except ye be Reprobates? 2 Cor. 13. 5.* It highly concerns us all to turn our Eyes inward, and to make a diligent Inspection into our selves, to see how matters stand betwixt God and our Souls in this great Point: Whether we lie under the aforelaid danger, or have made our escape out of it: the Determination of this depends upon the indwelling of Christ in the Soul: Let us then put it to the Question, Is Christ in us or no? And if we would satisfie our selves herein, we must search,

1. What Freedoms we enjoy (by Christ his in-being) in our selves, 2 Cor. 3. 17. *Where the Spirit of God is, there is Liberty: If Christ be in us by his Spirit, he hath set our Souls at Liberty. There is a sort of Liberty peculiar to the People of God, John 8. 36. If*
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(2.) Freedom of Spirit, viz. From the Bondage of Sin, and Captivity of Satan, *Rom. 8. 9. Ye are not in the Flesh, — if the Spirit dwell in you*; that is, ye are not in a Carnal Estate, and under the Dominion of the Flesh; the Spirit of God is a pure and Powerful Spirit, and will overcome the Flesh, and keep it in Subjection; that though Sin remain, yet it doth not Reign: It's a subdued Rebel, and kept under by the Spirit, yet will be raising up new Rebellions

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experimentally know what this Mysterie of Communion betwixt Christ and the Soul meaneth? Do we feel and find it in our selves? Have we a Receptive Participation from God in our selves, that Dilates, Revives, and Refresheth the Soul, above what any sensible sublunary thing doth or can do; and leaves behind it a relish which raiseth in us a singular Love to and Delight in the Ordinances? how Familiarly doth God sometimes carry it towards his People! he takes them into his Banqueting-House, and his Banner over them is Love, he Dandles them upon his Knees, embraceth them in the Arms of his Love, and speaks comfortably to them; sometimes he gives in such a Sense of Sin, as makes them weep with Grief and Godly Sorrow, and dissolves their Souls into Penitential Tears: And sometimes such a sight of Grace, and such symptoms of Love, as makes them weep for Joy and Solace: If it hath been thus with us at any time, it proceeds from the influence of the Spirit in us, and is demonstrative of the Presence of Christ in our Souls?

3/y. What first Fruits of the Spirit is there in us? A natural Heart is barren ground, destitute of the Fruits of the Spirit; but when Christ comes into the Soul, he changeth the Soil and makes it fruitful: And all the good Fruit that it brings forth, are the Fruits of the Spirit, and discover the State of the Soul, and declare the goodness of the Tree: Now the Fruits of the

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the Spirit are divided into First-Fruits and After-Fruits. Though the Graces of the Spirit are linkt together, and are all *in semine*, in the Seed, in the Soul of a Child of God; yet some of these Seeds spring up before others, and are called the First Fruits of the Spirit, *Rom. 8. 23.* *We our selves have the first Fruits of the Spirit.* Though the Spirit it self be the first Fruit of Glory, yet here something more must be understood than the Spirit it self, because he speaks not of the first Fruit of Glory in the singular number, but of the first Fruits of the Spirit in the Plural number; and therefore the first Fruits of the Spirit must be understood of such Fruits as the Spirit causes to spring up in the Soul, and there make the first visible Appearance, such as saving Knowledge, Evangelical Repentance, Faith and Love: These two last include the two first; for there is no true Repentance without Faith, nor any true Love without Light to discover the Loveliness of the Object: Therefore I'll confine my self at this Time to the two first Fruits of saving Faith in, and sincere Love to Christ Jesus our Lord. Let us Examine then,

(1.) Our Faith, whether it be saving Faith. This is the uniting Grace, that knits Christ and the Soul together; and all that truly believe shall be saved: For saving Faith, though it may be shaken, yet it cannot be lost and extinguished: It's a spark that never goes out, a durable Dye that cannot be washed away.
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And if we have any Faith (though in the least Degree) that is of a saving Nature, then for sure Christ is in us, and we may Hope for Glory. Now *Paul* tells us, *Heb.* 11. 1, 2. what this Faith is ; he doth not define it, but describe it, by its Excellency and Efficacy. (1.) By its Excellency, *It's the Substance of things Hoped for.* The Word *ὑπόστασις* is a Word of that force that no Language can fully express: It's used in *Heb.* 3. 14. and there Translated Confidence: *Faith is a Confident and stedfast Expectation of Things promised:* It apprehends the Promise and adheres to it, and assures the Soul of the Accomplishment of it, and causeth the Soul to live in Expectation thereof: It realizeth the Promises, and shews the Soul how substantial they are ; that the things promised are no Trifles or feigned things, but things of Substance, weight and worth, really subsisting, and certainly to be enjoyed, and enables the Soul confidently to expect them ; Thus it's the Substance of the things Hoped for. And it's the Evidence of things not seen. Things not seen, either because future, or because invisible, Faith represents to the Mind as sure and certain. The Eye of Faith beholds Christ with all his Excellencies, the Immortality of the Soul, and the Glory of Heaven, as evidently as the Eye of the Body doth visible things. Now let us reduce this to practice ; can we experimentally subscribe to this Description of Faith ? Do we see a reality

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lity in the unseen things? it is evident to our Souls that God is the chief Good, and Christ the fountain of Grace, and chief of ten Thousands, and that all his promises are certain and infallible, and do we depend upon them, and live in sure and certain Hope of the accomplishment of them? then we have the faith which is called the Faith of the Elect, *Tit. 1. 1.* because it's peculiar to them, and to none but them. Yet further, *Paul* here describes faith not only by its Excellency, but also by its Efficacy.

2. By its Efficacy. *v. 2. By it the Elders obtained a good report,* and they are famous to this day, for the Testimony that God gives of the efficacy of their faith: Faith wrought in them such works as were such evidences of the Truth of their Faith. It's their works of Faith that makes their memory so Honourable. Faith without works (faith *James*) is dead, it is of no more worth than a dead Dog. It's our works that do shew what our faith is. A working Faith is a saving Faith: Let us then examine our Faith by our works; are our works the works of Faith? do we pray in Faith, and hear in Faith, and live by Faith? thus much for the Trial of our saving Faith: Come we to our Love, let us examine

2. Our Love to Christ, whether it be sincere, *1 John 4. 16. He that dwelleth in Love, dwelleth in God, and God in him.* True Love

you see is demonstrative of Gods dwelling by his Spirit in the Soul: Let us then try our Love, (1.) By its Measure. Do we love Christ most and best? We love many Creatures, and it's allowed us; Parents are to love their Children, and Husbands their Wives, but what is it that lies next our hearts, and hath the largest measure of our Love? I am sure Christ deserves most love from us, for he hath done most for us, but do we Love him above all? is Christ a Pearl in our Eyes? can we say with the Spouse, in our Eyes he is altogether Lovely? we have other Loves, but none that lies so near our Hearts as Christ; he is our Beloved, and our best Beloved. (2.) By the Motive that moves us so to love Christ. What is it that hath so endeared us to Christ? is it the gain we expect from him, or the good we see in him? *Cant. 5. 10.* The Church professeth much Love to Christ, and tells the cause thereof, it was the Beauty and Excellency of Christ that had gained her heart, this was the attractive of her Love; is it so with us? is it Christs Love to Souls, and his Loveliness, that draws out your Love towards him? Then there is sincerity and not selfishness in your Love to Christ. (3.) By the Might and strength of your Love to Christ; Love is of a constraining Nature, *2 Cor. 5. 14.* Now do you find your Love to Christ constrain you? doth it constrain you to vindicate the Honour

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Honour of Christ, against all that cast open contempt upon him? doth it constrain you to value the Ordinances above worldly wealth and dignity? doth it constrain you to venture all for Christ in suffering and trying times? doth it constrain you to avoid every thing (as far as you can) that is offensive to Christ? what influence hath your Love to Christ upon your Hearts and Lives? doth it constrain you to carry it dutifully towards Christ, and to cast off your beloved Lusts because they dishonour Christ, and to conform to the Laws of Heaven, because they are the Yoke of Christ? are the things of Christ become precious to you? Oh deal faithfully with your Souls.

3 Use, Of Entreaty, both to such as have not Christ in them, and to such as have him in them.

(1.) You that have *not* Christ as yet in you,

Be entreated and perswaded to live no longer without Christ in the World: you have heard your danger, and the dreadfulneſs of your danger, and the deſperate Madneſs of ſuch as do ſit down in ſo dangerous a Condition: And now in the Name of Chriſt I earneſtly beſeech and entreat you to take the matter into ſerious Conſideration. The Lord Jeſus Chriſt the great Mediator of the Covenant, and victorious Captain of our Salvation, makes as it were an Ho, Yes, *Rev.* 3. 20. *Behold I ſtand at the door and knock, if any man open the door, I will come*

in and Sup with him, and he with me. And he is now knocking at the door of your Heart, and craving admission, and tendering himself and the Riches of his Grace and Mercy unto you, upon condition that you will receive and entertain him, and accept of him as your Lord and Saviour, and consent and submit to the gracious Terms of the Gospel: Oh comply with his gracious offer, and open to him and let him in! Put off Christ no longer, expect not Salvation by Christ without giving your selves up to Christ, to be Governed by him according to the Gospel. What shall I now say, to perswade you to be over-entreated to get Christ into your Souls, and not to sit down still in a Christless condition? the business is of great importance, and I stand here in Christs stead to beseech you to be reconciled to God, and to use your utmost endeavour to make sure of Christ, and would gladly prevail with you for your own good to set about this great concern; to this end press these following perswasives upon your own Spirits, and that with the seriousness as the weightiness of the matter requires.

1. The case you are in, calls for speedy Help. You live without Christ in the World; this is your case, and it is a case that you can neither live nor die in with safety or comfort. As long as you live thus, you live under the guilt of all your Sins, and under the wrath of God; and if you die thus,

thus, you die in your Sins, and to Hell you must go: And is this a Case to be neglected and disregarded? were your Estates and Lives in danger, you would be concerned, and bestir you to save your selves; you would cry out for help, and be thankful to any one that would tell you how to escape your danger: Now in your case your Souls are in Danger, and in present Danger, and in great Danger, and will you not be perswaded to seek to save your selves.

2. The Cure prescribed is a proper Cure: Christ *within* is the Cure, and this is a suitable Cure: Your Disease is inward, to wit, the Plague of the Heart, and outward Applications cannot reach it; it calls for an inward Remedy. Nay more: Christ within, is not only a suitable Cure, but also a Sovereign Cure, that will certainly and infallibly Cure you: Yea, this is the only Cure, all other remedies are vain and insufficient, and will you reject such a remedy? It's a remedy of Gods own prescription, and cures all that make use of it, and will you not use it? will you chuse Death before Life, Damnation before Salvation? Oh then! what will you do in the end thereof?

3. The Cost of the Cure now offered, is discharged, and now freely offered: It is a Costly Cure, the price paid down for it is beyond Value: Who can reckon up the value of the Cross of Christ? *Heb. 2. 10.* He was

made *Perfect through sufferings*; There is a twofold perfection imputed to Christ. (1.) *Perfectio Persona*: His Person was perfectly qualified for his Offices: He was perfectly Sanctified, and so he was a perfect High-Priest. (2.) *Perfectio Operis*, the Work of Redemption was consummated by his perfect Obedience and meritorious Sufferings: He became a perfect Saviour thereby, and perfected the Work of Redemption, that he might be a Sovereign Redemner, and save to the utmost all such as came to him. He made plenary satisfaction to Divine Justice, for the Sins of such as he was to Save: And it cost him dear to become an infallible Cure for perishing Souls, it cost him his Life; he parted with his precious Blood; he bore the weight of Gods Wrath, and underwent the shameful and painful Death of the Cross; it cost him many a dreadful Pang, and will you sleight so costly a Cure? do ye account the Blood of Christ a vain thing? hath he been at the cost of the Cure, and at so great cost, and will you refuse so costly a Cure freely offered? can ye put a greater Indignity upon Christ, than to tell him to his Face, that you account him a Physician of no Value, and will have nothing to do with him, nor with the Cure he offereth you? is this your kindness to such a Friend?

4. The Course you take is fatal and deadly. You refuse to let Christ into your hearts,
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and bolt the door against him, and this will be your ruin, if persisted in without Repentance. You reject the remedy at your own Peril, and your destruction will be of your selves, and you will know hereafter what it is to reject your own Salvation. Can you that refuse such rich Mercy, think to escape Divine Vengeance? Oh how dreadful are the forethoughts of your Condemnation, and what then will the Execution be? will you not be dissuaded from turning your backs upon your Blessed Saviour, when he is offering and tendering Salvation to you? will ye bring the Blood of Christ, and the Blood of your own Souls upon your heads? and wilfully run on in Rebellion against Christ, 'till the Wrath of the Lord go out against you, and there be no remedy? then (I say) of all men you are most miserable: It had been better for you, you had never been born, or had been made Moles instead of Men; but I would perswade my self of better things of you, and such as accompany Salvation. Consider,

5. The Change for the better, that Christ in the heart will make in you, 1 Cor. 6. 11. *Such were some of you, but ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* See here, (1.) The Agent in this change, *the Spirit* in them. (2.) The Advantage of the change, it was a change for the

the better, that of bad made them good, of unclean clean, and brought them out of Danger into safety, out of a State of Condemnation, into a State of Justification; out of a State of Sin into a State of Sanctity, a blessed Change: And Christ in the Heart will make such a Change in you: He will change your Hearts and Lives, and fit you to live and fit you to dy: And let me tell you for your Encouragment, that the change will be so Sweet to your selves, that you will find such a strange unexpected content and satisfaction in it, that you would not be what you now are for a World. Little do you know the Comforts that accompany such a change: Oh be perswaded to live, and you will never repent thereof, but enjoy such a Happiness in your self as the World cannot afford.

2. You that have Christ in you,

Be you entreated to live as such as have Christ in you. *Col. 2. 4. As ye have received Christ, so walk in him.* See that your words and works favour of Christ: Live not below your selves. Is it for such as have Christ in them to mind earthly things, and to make a God of the World? is it for such as have Christ in them, to maintain Pride in their Habits and Behaviours, and to wear the Flags of *Lucifer*, and the Dress of *Flora*? is it for such as have Christ in them, to muster up the Spirit of Contention, and to cast Squibs one at another? *are ye not carnal herein, and walk*

as Men, as Paul doth Phrase it? that is, as meer Men, that have nothing of the Spirit of Christ in them. Is it for such as have Christ in them to manage Religious Exercises carnally and deceitfully? To be Time-servers and Men-pleasers, and to serve God no further than it will stand with Self-interest? Oh Sirs! *What manner of Persons should you be, in all holy Conversation and Godliness? 2 Pet. 3. 11.* How should you strive to conform your selves to Christ, and not to the World, and to live according to the Laws of Heaven, and not according to the vain Customs of wicked Men! How should you let others see, that Christ within hath changed you and made you Gospel proof; that neither Profit, Example nor Honour can turn you from the Principles and Precepts of the Gospel; if Christ be in you, be ye followers of Christ as Dear Children.

1. And see that you live Circumspectly, *Eph. 5. 15. See that you walk circumspectly, not as Fools, but as Wise:* It will be your Wisdom to keep up your spiritual Watch, and to Watch carefully; though Christ be in you, yet there is much Corruption within you, and the Flesh will be Lustful against the Spirit, and if it prevail it will grieve the Spirit, and occasion it's withdrawings as to Sense and Apprehension, and cause Christ to hide his Face from you, and to stand behind the Curtain, and when he hides his Face you will be troubled. Oh what Losses and Sorrow do Christians create to themselves

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selves by their Carnal Security! Oh resolve against it, and take warning from others, and walk very circumspectly, lest Satan get an Advantage against you; he that lets down his Watch gives place to the Devil.

2. See that you live Chastly, *1 Thes. 4. 12. Walk honestly*, that is, not in the Lust of Concupiscence; and the Reason is given in the *7th. and 8th. Verses*, *God hath not called us to Uncleanness, but to Holiness, and given us his Holy Spirit.* And therefore it is not for us to be carnally Minded, but to be Chast and Honest, and Sober even in the Use of lawful Delights: That is a notable Passage in *1 Pet. 4. 6. The Gospel was preached to them that are Dead*, that is, to the Martyrs, *that they may be judged according to Men in the Flesh; but live according to God in the Spirit*: You cannot stop the Mouths of Men, they will be Judging and Condemning you, and say you are fleshly given, and live in Uncleanness, but you need not regard their Calumnies as long as you live according to God in the Spirit, cleansing yourselves from all filthiness both of the Flesh and Spirit.

3. See that you live Charitably, in Peace and Love, *2 Cor. 13. 11. Live in Peace, and the God of Love and Peace shall be with you*: It's great Matter of Lamentation, that such as have Christ in them, should live so Uncharitably and Contentiously, and all through small differences about Words, and Gestures; and that these
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Minute things should cause such distances, estrangements, and unkindnesses amongst them. I am sure this ought not so to be: Those that are right in the main, ought to hold Communion one with another, and that in Peace and Love, bearing one with another in things wherein they differ, *Phil. 3. 15, 16. Rom. 14. begin.* And it's certain also, that Christ makes it one of the Characters of a true Christian, *to Love the Brethren,* 1 John 3. 14. And that Love is full of Charity, and Kindness and Forbearance, and hides many faults. And why should there not be a fair Correspondency, where there is a vital Inspiration by the self same Spirit?

4. See that you live Contentedly, *Heb. 13.*

5. *Let your Conversation be without Covetousness, and be Content with such things as you have.*

q. d. Keep your Hearts free from the Love of the World, and the Cares, Fears and Discontents that thence arise, and be Content with Gods allowance; for God is with you, and *will never leave you, nor forsake you;* if Christ be in and with you by his Spirit, then the Comforter is at hand in all sad Cases to Comfort and Support you, and this should Still, Quiet and Content our Spirits, and preserve you from Discontentedness; if Christ his Being in the Soul will not Content him, surely nothing will do it, *2 Cor. 4. 8. We are troubled on every side, yet not Distressed.* And how comes this to pass? see *ver. 9. That the Life of Jesus may*

may, be manifested in our Body; that is, that our Lives may be conformable to his Life in submissive Sufferings, and that it may be manifest, that the Life that we live is the Life of Jesus Christ, that he lives in us, and that by him we live, and that contentedly under all our Calamities.

5. See that you live Comfortably and Cheerfully, in the Consideration that Christ lives in and with you. A Melancholly drooping Life is a great Reflection upon Religion, and upon Christ himself, and an occasion of stumbling unto many. And will you carry it so, as if you served a hard Master? none have more Reason to live Chearfully and Joyfully, than you that have *Christ in you, the Hope of Glory*: Such as you are called upon by God himself to rejoice in the Lord always, and to be of good Comfort, and that under the troubles of the World; you need not to be troubled at your troubles, but may and ought under your Crosses to Comfort your selves in Christ, in your Union with him, in your Interest in him, and in your Enjoyment of him: and that because he is in you Incessantly, Intercessively, Inseparably and Incumbently: He is in you,

(1.) Incessantly, in you and alway in you, when you perceive it not, when he hides his Face, and seems to be withdrawn, and you conclude he is quite departed from you; yet then he is with you, *John 14. 16. The Spirit abideth with you, and shall abide with you for ever:*

ever : As a vital principle to preserve and keep you from Apostacy ; and is not this Comfortable, and a sure Hope of Glory?

(2.) Intercessively : Christ in Heaven is your Intercessour with God the Father, and his Spirit within you is your Intercessour betwixt Christ and your Souls, *Rom. 8. 26, 27.* The Spirit pleads Christs cause with us, and stands up for Christ against the Flesh ; and it pleads our cause in Prayer with Christ and the Father. The Spirit then is in you a Spirit of Prayer and Supplication, and the Spirit of Adoption, enabling you to go to God boldly as to a reconciled Father in Christ, and to pour out your Souls to him : It's Christ his Spirit in you that is the Spring of all your Holy Desires and Motions God-ward : And that only that comes from the Spirit in you finds Acceptance with God, for the Spirit moves you to ask what is agreeable to Gods Will, and with a Submission to his Will : And you receive Answers of Prayers in your spirits oft, in inward Strength and Consolation from the Spirit of God within you. Such as cry down the Spirit of Prayer, have need to take heed they do not despise to the Spirit of Grace.

(3.) Inseparably ; nothing can sever Christ and your Souls, *John 14. 16. The Spirit shall abide with you for ever. And Ver. 17. He dwelleth in you, and shall be in you ; he shall be in you in despite of all Opposition : All the Devils in Hell cannot with all their Exorcisms cast the*

the Spirit of God out of the Souls of his People : Satan may be dispossessed, but the Holy Ghost cannot be dispossessed. *He is in you, and shall be in you.* Blessed be God for this Promise; he is in you not as a Guest in an Inn to stay but for a Night, but as an Inhabitant to abide in you, and he will secure his Possession. And what a strong Consolation is this, once Christs, and always Christs! If Christ be in you, he will never depart from you; he may in some Cases withdraw his visible Communion, but not his Union: And as to Communion, he departs in the Souls Apprehension, but that is no real departure.

(4.) Incumbently; as one in Office to oversee your Souls, *1 Pet. 2. last. Ye were as Sheep going astray, but are now returned to the Shepherd and Bishop of your Souls.* Christ is the great Archbishop of the Soul, and he is no Non-resident, but Incumbent in the Soul, as a Bishop is in his Diocese to rule and govern the same, or as a Pilot in a Ship to guide it, or as the Soul in the Body to actuate and animate it. It's his Office to Counsel, Conduct, Confirm and Comfort his People, and he is faithful in his Office: You see what Comforts you may suck out of this Honeycomb: Oh Mind them much, that you may live comfortably upon them in this bad World. Do not pore too much upon your Troubles, but oft call to Mind the Comforts that belong to you, and live joyfully in Hope of Glory.

Doct.

2. Doct. *It is Christ within us, that is our Hope of Glory:* 1 John 5. 12. *He that hath the Son hath Life, and he that hath not the Son, hath not Life. Vitam gratia in re, & Vitam gloria in spe.* He that hath Christ, hath the Life of Grace in reality, and the Life of Glory in Hope. In the Doctrinal part, for the Information of your Judgments, and Illustration of this great Truth, I shall give a brief Account of the Glory here spoken of, *the Hope of Glory*, and then prove that it's *Christ in us that is our Hope of Glory.*

Quest. 1. *What Glory is this here spoken of?*

Ans. There is the Glory of the World, and that is Fading and Transitory: And there is the uncreated Glory of the most High, and that is incomprehensible: And there is the Glory of the Saints in Heaven, and that is in Riches invaluable; but this is the Glory that I am now to speak of. And who can give an account of this so great and amazing Glory? A full account cannot be expected, yet there is a Glimpse and but a Glimpse thereof given us in the Gospel: And as far as it is revealed, so far we may endeavour a Discovery. And in the Gospel, it is set forth in its Properties and Priviledges. And of

(1.) The Properties of this Glory. The Term Property if strictly taken, is unapt and impro-

improper; and if you please, you may lay it aside, and instead thereof put the Praises that are given by God to this Glory: It is called an Unsearchable, Unchangeable, Unconceivable, and an Uncorruptible Glory.

1. It's an Unsearchable Glory, *Jab 5. 9. God doth great things and unsearchable.* And his Glorifying such worthless worms as the Children of Men are, is one of the great unsearchable things that he doth for the Glory of his great Name. Alas! where shall we search for a full discovery of the Glory of the Saints in Heaven? The Book of Nature, and the Book of the Scripture, give but a Dim and Dark account of it. And were we admitted to take a view in the Court of Heaven, and enabled to bear it, it might dazle our Eyes and ravish our Hearts, but we could not see into its Nature, nor search out its Splendour, nor utter what we saw of this unsearchable Glory.

2. It's an Unchangeable Glory, the Glory of the Sun may be Eclipsed, and the Glory of Princes obscured; but the Glory of the Saints in Heaven cannot be changed: *1 Pet. 1. 24. The Glory of Man is as the Flower of Grass: That if it be not nipt before ripe, yet then it withers and drops off into the Portion of Weeds; but the Word of the Lord endureth for ever, and the Glory of Heaven is established by an Immutable, Irrevocable Decree of the Lord of Hosts.*

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3. It's an Unconceiveable Glory, 1 Cor. 2. 9. *Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him.* The Glory that is prepared in Heaven for the Elect, is beyond the reach of a finite Understanding: The Saints in Heaven, that have Glory in Possession, do wonder at their own Glory, as not being able to comprehend the Riches of it; the least Jewel that belongs to any Crown of Glory is invaluable. Oh the difference that is betwixt the Glory of the Crowns of Earthly Kings, and the Glory of a Crown of Glory: All the Glory of the World united together is but a bauble, or a single Chaff, if compared to it.

4. It's an Incorruptable Glory, 1 Cor. 9. 25. *They strive for Mastery to obtain a corruptible Crown, but we an incorruptible.* All Worldly Glory is fading, this never fades; nay, this Fading corruptible Body of a Saint must at the Resurrection put on Incorruption, and be Glorified according to the Pattern of Christ his *Glorious Body*, Phil. 3. last. And both Soul and Body united, live for ever in Glory: And what an Excellency doth this Word Eternity put upon this Glory; to live in Glory for the Term of a whole and long Life is extraordinary: But to live in such Glory to all Eternity; Oh how Excellent is this! Surely the Glory we are speaking of is not to be slighted; especially if we further consider,

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The Prerogatives of the Crown of Glory are most Rich and Royal Prerogatives. Every Crown hath its Prerogatives, but the Prerogatives of the Crown of Glory are extraordinary precious Prerogatives, and all the Saints enjoy them, and that without any encroachment, hazard or forfeiture. Let us take notice of some of them :

1. Great Changes both in the Form and Fashion of the Body, and also in the Frame and Faculties of the Soul, beyond our present Apprehensions, 1 *John* 3. 2. *It doth not appear what we shall be*, viz. Neither by Reason nor Revelation ; but though this great change that will be made in glorified Saints doth not fully appear, either to our Sight or Knowledge, yet it appears that it will be such a State of Perfection both of Body and Soul, as will make us like our glorified Head, and will make us capable of seeing and holding Communion with him : We know (says he) *That when Christ shall appear, we shall be like him, for we shall see him as he is.* And by this it appears, that the Body of the Saints must be greatly refined and spiritualized to be fitted for glorified Souls : These earthly Tabernacles that now are but Prisons to our Souls, and by the straitness of the Organous render the Soul incapable of putting forth such Operations as their noble Natures are capable of ; and by their feebleness cannot bear an express of Joy without over-

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The Hope of Glory.

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overcoming the Vital Spirits, 1 Cor. 15. 54. These Frail Bodies (H^y) will then be made Immortal and Incorruptible, and so Active and Powerful as to be able to bear such Impressions as now they are wholly unable to bear: And also the natural Faculties of the Soul will be wonderfully enlarged: That so in Union with the Body they may be made meet for an Eternity of Praises, and for those beatifical Visions which they must alway behold: And both Soul and Body then united, will be covered with such a Mantle of Glory, as will make them not only amiable, but as will exceed the Sun in its Splendor; *Mat. 28. 3.* It's said the Angel that appeared at the Resurrection of Christ, *Had a Countenance like the Lightning:* And spiritual glorified Bodies are to be like Angels, *Mark 12. 25.*

2. The next Priviledge of such as are glorified, is Gladness and triumphant Joy without intermission, interruption or diminution: They shall enjoy fulness of Joy. All the Joys that they enjoy on this side Heaven are but a taste of that full Cup of Consolation that they shall there be always drinking of. Some on this side Heaven enjoy Joys unspeakable and full of Glory, as much as frail Nature can bear; and so much as for the present weakens them, in so much as they are ready to sink under them; but these foretastes of Heaven are but as drops compared to the Fountain, when compared with the Joys of Heaven. The Joys of

Heaven are so great, that Heaven is called Joy it self, *Mat. 25. 21. Enter into the Joy of thy Lord.* Heaven is Joy in the abstract, and such as go to Heaven enter into Joy : As he that enters into a Bath is presently compassed with Water ; So is he that enters into Heaven surrounded with Joy ; yea filled with Joy : As a Vessel that is put into a Fountain is presently top full of Water. Whilst on Earth the People of God have much sorrow, and but little Joy many times, but in Heaven they shall have no Sorrow but all Joy : What then is Earth to Heaven ? What is this Valley of Tears to that Palace of Joy ?

3. Grace without the least Imperfection. Here the People of God are daily complaining of their Sins, the strength of Sin and the weakness of Grace fill them full of Complaints : But there will be no occasion of these complaints in Heaven, there is no Sin but perfect Holiness ; *The Spirits of just Men are there made perfect, Heb. 12. 23.* And Oh how sweet must those Praises be, in which there is no mixture of Sin ! And in what a steady frame must the Souls of those be in that are in a sinless Condition, and partake of such a measure of the Spirit, that casts and keeps out all Sin ! How exact, spiritual, lively and Joyful must such be in all their Services ! How Concor-
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the fear of God, and the Love of God in Perfection? what rare Services, and with what enlarged Hearts do they always perform them? No Weariness, no Distractions, no Discomposedness at all in their Souls, but always full of Life and Delight in their heavenly employments!

4. God, Christ, and the Spirit in Vision and Fruition, without the least Interposition or Intermission: This is the richest Jewel that belongs to the Crown of Glory, and that which Crowns their Glory; and how sweet and delicate must this needs be? Oh what Blessed sights are always beheld in Glory, that delight the Eyes and ravish the Hearts of all Beholders! Oh what a sort of Communion will the Communion of Saints in Heaven be, both with themselves and with the Trinity! What Poor things are the Pleasures of the World, compared to the delights of Heaven! What a dull thing is it to be in the Courts of Princes towards what it is to be in the Court of Heaven! God is the Center and Felicity of the Soul, and for the Soul to live for ever in the full Fruition of God and Christ, how sweet must it be! Christ in the Heart is comfortable, but Christ in Heaven is best of all, yea all in all. Thus I have given you a Glimpse of Heaven, and though it be but a Glimpse, yet it's enough to set an Edge upon our Affections, and to beget in us a longing after this heavenly Inheritance.

Quest. 2. *What is this Hope of Glory here spoken of?*

Ans^r. I will give you an Account both of the Nature, and of the Necessity of this Hope of Glory; that you may be the better acquainted both with the Grace and with the usefulness of it. And

(1.) Of the Nature of it.

This I will lay before you in two Couples, to help your Memories the better to retain them.

1. This Hope of Glory is a still and a steadfast Hope. (1.) A still Hope under delays of Mercy; it's quiet and still, and suppresseth inward fretting and vexing at these delays; when the Soul begins to be disquiet, it checks it and stills it, *Psal. 42. last. Why art thou cast down, O my Soul, Hope in God!* Art thou in Hope of Glory? Despond not then at the troubles of this Life, it will not be long but all thy trouble will be over; and a time or rather an Eternity of Triumph will come: Therefore be still, do not murmur nor fret. (2.) A steadfast Hope, hence it's called the Anchor of the Soul, *Heb. 6. 19. Which Hope we have as an Anchor of the Soul, both sure and steadfast:* When the Soul is bestormed and in danger of Shipwrack, tost upon the Waves of Trouble and Temptation, it cleaves to the Promise, and preserves the Soul from being dashed against the Rock of Distrust and Despair. The Anchor doth not adhere to the Water, but to the Earth under the Water: So this Hope is not content with

with visible things, but penetrates further, and laies hold on God and Christ, and Coelestial Things, and sticks and adheres unto them.

2. This Hope of Glory is a Lively and Lasting Hope. (1.) A lively Hope, and is so called 1 *Pet.* 1. 3. It makes the Soul Active and Lively in Duty ; it's not a dead Hope, but a living Hope that lives in the Soul, as a Vital Principle to animate it against the Disasters of this frail Life. It lives by Faith upon the Promises of the Life to come ; the Objects of this Hope are not the good things of this Life, but of the Life to come : These the Eye of Faith makes visible to the Soul, and Hope lives in Expectation of, and the Soul through Hope puts forth lively Operations, and serves the Lord with Life and Vigour. (2.) A Lasting Hope, it continues hoping, and holds on, and holds out to the end ; it meets with discouragements from Sin and Satan, which sometimes oppress it and keep it under, that it makes no visible appearance in the Soul ; but it like the Sun disperleth these Clouds, and discovers again its radiant Beams, by casting it's Eye upon the faithfulness of God, and calling to Mind former Experiences ; and thus this Hope upholds it self, and keeps its ground against all encounters, and remains firm to the End, *Heb.* 3. 6.

(2.) Of the Necessity of this Hope. It's a useful and needful Grace, that a Christian cannot live without ; it is very necessary :

1. To help us in our work, for it mightily fartherers and promotes it. We have much work to do in the World, weighty work that is not to be neglected. We are to work out our Salvation with Fear and Trembling; and there is the work of Faith, and the works of Righteousness, and all the works of our general Calling to be done by us: And he that works not in Hope makes but poor work of it, he will be quickly weary of his work; its the Hope of a good Crop that makes the Husbandman Labour hard in Seed time; he Plows and Soweth in Hope, and its Hope that Spurs him on, and encourageth him in his Work. So it is the Hope of Glory that carries a Christian through his Work, *Acts 24. 16. Herein do I exercise myself*, says *Paul*: Wherein was it that he was so diligent in Religious Exercises? why it was in Hopes of a joyful Resurrection, *ver. 15. I have Hope towards God of the joyful Resurrection of the Just*: And in Hope thereof I endeavour to be of that number, exercising myself in works of Holiness and Righteousness, *1 Cor. 15. last. Abound in the Works of the Lord, forasmuch as you know that your Labour is not in vain in the Lord*; q. d. You know your Labour shall be rewarded, and live in Hope of Glory; and is it for you to Loiter? No, no, your Hopes of Glory is given you to help on your Labour, that you may abound in the Works of the Lord.

2. To help us in our Warfare; for it fortifies

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fies the Soul, and is as needful as Arms are for Souldiers. We are all Souldiers under Christ the Captain of our Salvation, and fight against his Enemies: And this Hope is one of our spiritual Weapons: It's our Helmet, 1 *Theff.* 5. 8. *Put on for a helmet the hope of Salvation*: It hath both the Use and Force of a Helmet. As a Helmet saves the Head and Heart, and stands betwixt them and danger: So our Hope of Glory doth in the time of Temptation stand betwixt the Soul and the danger, and put by the strokes of the Temptation. When the Soul is assaulted, its Answer to the Temptation is; No, no, if I yeild I shall dash my Hope of Glory: God hath promised Glory to such as hold out against Temptations, and I live in Hope of Glory, and prize my Hope of Glory, and will not for the Pleasures of Sin that are but for a moment hazzard the loss of this Glory: I am Christs Souldier, and shall I fight against my own Captain, and him with whom I hope to live in Glory; away Satan, its not for one that lives in Hope of Glory, and finds and feels the sweetness thereof, in his own Soul, to have any fellowship with the unfruitful works of Darknes.

3. To help us in our Wants, for it fits us for supplies: We are needy Creatures, alway in want, and God hath made plentiful provision for the supply of our wants if we hope in him, and promised such to supply all their need, accord-

according to his Riches in Glory by Christ Jesus, *Psa. 31. last, Be of good Courage, and he shall strengthen your hearts, all ye that hope in the Lord*: Though ye be weak and need strengthening, and lie under heavey Burthens, and want strength to bear them; yet be of good Courage, God will strengthen your hearts, *Psal. 147 12. The Lord takes pleasure in those that hope in his mercy*: And are they the Objects of his Delight? then surely he will look after them, and take notice of their needs, and give them seasonable supplies, and hear and answer the Prayers that they put up for these supplies. Such as pray in hope are sure to speed, for hope redounds much to the Glory of God: It implies an acknowledgment of his faithfulness and alssufficiency, and it puts the Soul in a waiting Frame, and meets mercy with a thankful Heart; and therefore God doth take Pleasure in such, and in shewing mercy to such. Now lay these things together, and you will see both what hope God expects from you, and why you are to exercise Hope, and of what use this precious Grace is: God expects that your hope be of the right kind, a still and stedfast Hope, a lively and lasting Hope, grounded upon the indwelling of Christ in the Soul and his faithfulness in his Promises made to such Souls, and such a hope as this, is a mighty great help to the Soul both in its Work, in its Warfare, and in all its Wants. And now I proceed

ceed to the Proof of the Doctrine.

3 Quest. *How doth it appear that Christ in us is our Hope of Glory?*

Ans. Though few mind it, yet all shall know at the great Day, that this Doctrine is a great Truth; and if we will submit our judgments to the Standard of Truth, the infallible Word of God, it will convince us, and clearly inform us, that it's Christ in us that is our Hope of Glory.

1. The Provisos we find in the Acts of Oblivion recorded in the Word, exempt all such from mercy as receive not Christ by Faith into their Souls, and so excludes them from all Hope of Glory. There are Acts of Grace in the Gospel that grant pardon, and promise Glory to all penitent Believers that receive Christ by Faith into their Souls, and consent and submit to his Scepter: And upon these Acts of Grace our Hope of Glory is built as upon a Foundation: But these Acts of Grace have Provisos that exempt out of mercy and favour such as continue in impenitence and unbelief, and in disobedience to the Gospel, and tell such that it is in vain for them (whilst such) to Hope for Glory: But in that Estate, they can expect no mercy, for God hath exempted them in the Acts of Grace, 1 Cor. 6. 9, 10. *Be not deceived, neither fornicators, nor Idolaters, &c. shall inherit the Kingdom of Heaven.* Glory is promised to some, but gross Sinners are exempted:

ed: The Apostle thus Treats the *Corinthians*; If any amongst you lead wicked Lives, and hope to go to Heaven in their Sins, be it known to them that they are deceived, they do but deceive themselves by thus hoping, such shall not inherit the Kingdom of Heaven: If they live and dye in their Sins, they live and die without an Interest in Christ, and shall be shut out of Heaven, but if any have been such, and are changed and converted from Sin to Christ, let such live in Hope of Glory: Such as do continue in a state of Sin, and are neither Justified nor Sanctified, do vainly expect to be Glorified.

2. The Promises that we find in the said Acts of Grace, and the persons to whom these Promises are made, do prove the truth of this Doctrine: We find a grant of mercy in the Acts of Grace, and Christ promising to Save some from the Wrath to come, and to receive them into Glory: But who are the Persons concerned in this Grant, that are the subjects of this Grace, and to whom the Promise is made? it is not to all Sinners, nor to Sinners as Sinners, but to Penitent Sinners, to such Sinners, and to all such, and to none but such as come to Christ in the path of the Promise with penitent Hearts, and accept of him upon his own Terms, and receive him by Faith into their Souls, to dwell with them by his Grace and Spirit, and reign in and over them; to all these he
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promises Pardon here, and Glory hereafter. And such as are of this Number ought to live in Hope of Glory, because they find the conditions of the Promises in themselves, and have Christ in them, whose inbeing in the Soul is the ground of all true Hope of Glory. True Hope must have a word of Promise from God for its Foundation, *Psa. 130. 5. I wait for the Lord, my Soul doth wait, and in his Word do I hope:* To hope for that which we have no Promise from God for, is an Act of presumption, we must be able to give an account of the reason of our Hope, *1 Pet. 3. 15.* and he can give no reason of his Hope that cannot produce a Promise for what he hopes for, and prove his Title to that Promise, and he cannot prove his Title to the Promise any other way than by making out the performance of the Condition of the Promise.

3. The practise and method that God takes in saving Souls by Christ proves the Doctrine, *Phil. 4. 19. My God shall supply all your wants, according to his riches in Glory, by Christ.* Our Souls are by nature very needy, they need Light, and Life, and Liberty: Now God by Christ supplies all their need, and this is the way appointed by him, and the method he useth in saving Souls: It's by Christ that he supplies all their need, they need Justification, Adoption and Sanctification, in order to Salvation, all these needs he supplies by Christ; they need his Spirit, to Sanctify, Solace, Support

Support, and to Guard and Guide them in the way to Heaven: Christ by his Spirit comes and takes possession of their Souls, and there dwells to supply their Need: He then that wants the Spirit, hath not his need supplied, but remains under such Needs as must needs be supplied in order to Salvation; and under these Needs cannot live in true Hope of Glory. If he hope for Glory in this his needy Condition, he hopes in vain: God will save none but in his own appointed way, and he that will not be so Saved, is sure to go without it.

4. The Product of all true Hope proves this Doctrine, if we consider, whence this hope springs, how it is wrought, and from whence it proceeds, let us Trace this Hope to the Spring-head where it ariseth, and then it will clearly appear to us that it's Christ in the Soul that is the Hope of Glory: Tho' Christ be the Object of Christian Hope, and his Hope of Glory proceed from his Reconciliation with God by Christ, yet it's Christ in a Christian that is the evidence of his reconciled Estate, and the sense and manifestation of this to the Soul assures him that it is not in vain that he hopes for Glory. In a word: It's this that with assurance enables to live in Hope of Glory; *Heb. 6. 11. We desire that every one of you shew the same diligence to the full assurance of Hope: Here is Hope, and the assurance of Hope, and the full*

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full assurance of Hope, and all these attainable by him that enjoys Christ in himself : It's upon evidence of this, that he assuredly hopes for Glory.

1. This silenceth all the fears and doubts of the Soul, about its eternal Estate. The Spirit's first work is to convince of Sin, and by conviction to awaken the Conscience, and cause it to charge Sin home upon the Soul, to make the Soul apprehensive of its danger, and to fear and tremble : Then the Spirit converts the Soul from Sin, and perswades and enables it to embrace Christ freely offered in the Gospel, and hereupon Christ by his Spirit takes up his abode in the Soul, and after some time lets the Soul see the change it hath wrought in him, and the Footsteps of Christ in his own Soul, whereupon all fear and doubts vanish : And as *Paul* says, *Heb. 10. 2. They have no more Conscience of Sin* ; Conscience is pacified, and ceaseth from accusing and condemning them of their Sins.

2. This set up hope in the Soul, and the Soul sees it self in a hopeful Condition, and rejoyceth in Hope of Glory, *Rom. 5. 2.* And *Paul* tells us, *v. 4.* How this comes to pass, and what breeds this joyful Hope, and whence it Springs. It's experience that breeds this Hope ; the experience that the Soul hath in it self of Gods goodness in setting up Christs Kingdom in the Soul : He
finds

finds something of Christ in himself, some work of his Spirit that hath brought him out of Darkness into Light, and from hating and opposing Godliness to Love and embrace it, and to pant after Christ above all; and it's this that breeds this lively Hope, whereby the Soul lives in sure and certain Hope of Glory.

3. This satisfies him that he is in a justified Estate, acquitted from Sin, and ingratiated by Christ into the favour of God: And he is sure that the golden Chain cannot be broken, but that whom God thus *calletb*, he *justifieth*, and whom he *justifies* them he *glorifies*, *Rom. 8. 30.* He finds 'em himself, the Tokens of Gods special Love, and is sure that God is immutable, and whom he loves once he loves to the end; he feels his heart endeared to Christ and Christianity, and that it's Christ by his Spirit in his heart that hath made this change in himself, and hence springs this Hope of Glory.

4. This shews him his Interest in the Promises. These Promises he knows are secure and infallible, and he that is an Heir of the Promise is an Heir of Heaven; and now argues thus with himself: If I am an Heir of the Promise, I am an Heir of Heaven: Now I am an Heir of the Promise, for I have the Condition of the Promises in myself: Christ is formed in me, and therefore I may live in Hope of Glory. I see now

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my former doubts were causeless, and will cherish them no more, but live hereafter in sure and certain Hope of Glory. Thus I have cleared up this Doctrine to you, and Oh that it may prove as sweet to you in the reception as it was to me in my Meditations, and that some doubting Souls may receive a sight of Christ in himself attended with Hope of Glory.

1. *Use*, Of Information. This Doctrine plainly shews two Truths of great concern to us, *viz.* That all Hopes of Glory are not true Hopes; and that all hearts in whom Christ dwells ought to live in Hope of Glory. I will speak to both these designedly, to beat down false hopes that ruin thousands, and to advance true hope in the hearts of Gods People, for their Comfort in this wicked World.

1. All Hopes of Glory are not true hopes.

How many have we amongst us in *England* that live in Hope of Glory, that have no true hope in themselves, nor any ground for their Hopes of Glory: I'll apply my self to two sorts of People.

1. To Professors, that profess Christianity with a seeming integrity and seriousness, but all in hypocrisie. Least doubting sincere Souls should fallably apply this to themselves, and to aggravate their discouragements, I shall first describe the Hypocrite, and then lay open

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the falseness of his Hope. That Professor is an Hypocrite that for self-interest conforms to the outward exercises of Christianity, and walks in the tract of the duties thereof, but is a stranger to the inwards of duty, viz. the enjoyment of Christ, and the exercise of Grace therein; hath no regard to the inward man, hath nothing of the Image of Christ in the Soul, is wholly carnal and sensual, not having the Spirit, is altogether destitute of saving Grace: And as for his gifts, he useth them for by ends, to quiet his Conscience, to keep up his Name and Credit amongst Christians, or to curry favour with some that he hath a dependance upon. As for such as labour under a trembling fear of hypocrisie, and bewail that partial hypocrisie they find in themselves, and fight and pray against it, they hereby give such an evidence of their sincerity, as declares that they are of the number of true Christians, and cannot be ranked amongst Hypocrites, and their Fault lies not in hoping, but in the weakness of their Hope, and oft in rejecting the Hope of Glory: But the Hypocrite, tho' he be not in a hopeful condition, yet he is commonly full of confidence, and cherisheth false hope in himself; but this Doctrine overthrows his hope: *Si tollitur causa tollitur effectus*; Take away the Cause, and the Effect ceaseth: Now in these the experience of the saving work of Grace in the heart is wanting, Christ was ne-
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ver formed in them, and therefore there can be no such thing in them as any true Hope of Glory: And hence it is the Spirit of God in the Word cries down the hope of the Hypocrite, and tells him that it is not to be trusted to, but that in vain they hope for Glory: *Job 8. 13, 14. The Hypocrites Hope shall perish — His trust shall be a Spiders Web;* Spun out of a false conceit of their own brains, and when the besom of destruction comes, it fails and proves a Spiders Web; for weakness, and worth, and durance, it proves of no value; *Job 27. 8. What is the Hope of the Hypocrite when God taketh away his Soul?* Then where is his hope? Alas, he then finds his hope turned into despair, and he that hoped for Heaven is cast down into Hell! Oh these false Hopes, how do they vanish under the greatest needs of the Soul? such come before God, like men to a Market, with Money enough in their Pocket that they took for good, but proves counterfeit and will not pass, and so they cannot supply any of their need with it: So these hopes fails them when they most need them, and will not pass for currant; their hopes of Glory have not a grain of good in them, they are counterfeit Coin, away with them.

2. To prophane Wretches, that live scandalous Lives, wallow in wickedness, that ne would think that they could not pretend any hopes of Glory; and yet I have met

with many of these that feed themselves with hopes of Glory: Though these hopes are the Childrens bread, yet these Dogs snatch at them; and they that are Posting towards Hell will not be brought to see their Danger, but think they are going to Heaven. Oh you that live prophane Lives, and yet hope for Glory, hear what is said of your hope, *Job 11. 20. The Hope of the wicked shall be as the giving up of the Ghost*; that is, He that is seized with Death, and his Soul ready to expire, may as well hope to Live, as such hope for Heaven in the State they are in: Or their *Hope* is as the *giving up of the Ghost*, that is, as a puff of breath, like the last puff of breath that a dying man puffeth when he leaves the World, that vanisheth in a moment: It's no more to be regarded, no more to be relied upon then such a puff. And when the Wicked puff out their last breath, their breath and hope will vanish together: Then adieu to Breath, and adieu to Hope. Oh ye that live in notorious Wickedness, and yet hope for Mercy from God (in this State of Sin) at your Death, give me leave to expostulate with you a little about your hopes.

(1.) What reason can you give for this hope that is in you? what Word of God have you met with to ground your hope on? Alas, alas, that you should take up a hope that hath not one Word of God for its sup

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port, but much against it in the Scripture: Nay, let me tell you, your hope is false, or God himself false in his Word; reconcile your hope if you can to these Scriptures, *Psa. 9. 17. The wicked shall be turned into Hell. Job. 19. 7. He shall perish for ever like his own Dung: Isa. 3. 11. Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him. Isa. 27. 11. He that made them shall not have mercy on them, and he that formed them shall shew them no favour. Rom. 2. 9. Tribulation and Anguish upon every Soul that doth evil. 2 Thes. 1. 7. 8. 9. The Lord Jesus shall be revealed from Heaven — taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction.*

(2.) What Right can you claim to Christ, and to Salvation by him? he is a Saviour of the believer, and of none but believers; if you say you believe, and therefore he is your Saviour, then hear what James says to you, *James 2. 18, 19, 20. Thy Faith is a dead Faith, and profits nothing, and this he proves thus, Faith without works is dead; thy Faith is such a Faith, and therefore but a dead Faith.*

Obj. This Doctrine tends to despair, and leaves a Sinner without Hope, and therefore a dangerous Doctrine.

Ans. It's the Doctrine of the Gospel,

and tells you that there is no hope for you in a State of Sin ; and yet there is Hope ; no Hope, and yet Hope : No Hope whilst you cleave to your Sins, and prefer your Sins before your Salvation : And yet Hope, if you turn true penitent Believers, *Ezra 10. 2. There is hope in Israel : viz. For Sinners in case of Repentance : Ezek. 18. 30. Turn you from all your Iniquity, so Iniquity shall not be your ruin,* otherwise it will certainly ruin you ; so that Life and Death are set before you, Salvation and Damnation ; Salvation in case of Repentance, but Damnation in case you live and die without true Repentance. Now what will ye do in this Case ? will you be as you are, and do as you do ? then you remain hopeless ; but if you will turn from all your Sins to God, and accept of Salvation by Christ in Gods appointed way, then you may live in Hope of Glory, *Heb. 6. 18. Who have fled for Refuge to lay hold upon the hope set before us :* You see there is a Refuge for you to flie to, a Present, Patent, Potent and permanent Refuge ; and God is this Refuge, to him you must flie, and that with speed, by Faith and Repentance, and in this way you may lay hold of this Hope ; whilst you neglect or refuse flaying to this Refuge, you have nothing to do to lay hold of this Hope of Glory. I have now done with the first great truth that this Doctrine informs us of, and enter upon the Second.

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2. All hearts in whom Christ dwells, ought to live in Hope of Glory.

It's their Sin and shame that their Hope of Glory is so low and little, and their fears and doubts so many and great; and therefore I shall expostulate the case with these, to convince them of their Sin in cherishing Unbelief, and to encourage them to sure and certain Hopes of Glory.

1. Are not you under the Commands of God, and his Sworn Subjects? how dare you then live in the daily breach of his express Precepts? you dare not Swear, nor Lie, nor commit Adultery, because these are Acts of disobedience to the Lord your God, how then comes it to pass that you dare refuse to hope in God, and to Act Faith in Christ? are not these commanded Duties? *Psal. 121. last, Let Israel hope in the Lord from henceforth and for ever. 1 John 3. 23. This is his Commandment, that we should believe.* Now judge in your selves, ought you not to give an universal Obedience to the Commands of God? and is not a Command from God a sufficient Warrant against Presumption? why then do you exempt your selves from yielding Obedience to the Commands of Faith and Hope?

2. Are you not under the Covenant of Grace? and was it not made and Sealed on purpose to strengthen your Hope? and doth it not Answer all Objections against Hope?

1 Pet. 1. 21. Christ was raised and Glorified, that your Hope might be in God. The Resurrection and Glorification of Christ proves the Consummation of the work of Redemption, and that our Reconciliation with God was accomplished, and the Covenant of Grace ratified, and this calls upon Believers to hope in God, and declares that their doubts and fears are groundless.

3. Are you not under the Custody of Christ, and your Salvation secured by him, and your Life hid with him in God, Col. 3. 3. and can you doubt of his Love that loved you to Death? can ye question his Power that commanded all things out of nothing? can ye be Jealous over his Truth, that hath alway been true to his word, and is truth it self. What can you say for your selves? did Christ die for you, and doth he now dwell in you, and will ye account your Condition hopeless? surely this is a piece of great weakness, and very blame-worthy in such as you.

Obj. It is blame-worthy in such as have Christ within them, but that is not our Case, we had him in us, and had Communion with him, and lived in high Hopes of Glory; but are now left without any Hope or ground of Hope; we have Sinned him and all our Hope of Glory away, and are justly cast off by him.

Ans. This Objection answers its self: The Concession in the former Part contradicts

dicts the Conclusion in the latter Part : Such as have enjoyed Christ cannot be cast off by Christ, and therefore I shall endeavour to make out these things for the satisfaction of such.

(1.) That they are stated in a State of safety.

(2.) That they stand under the Obligation of this Duty of hoping in God.

(3.) That they are stockt and stor'd with vital Principles that assure us of their recovery.

1. They are stated in a state of safety. The safety of the Soul doth not depend upon their hopes of Glory, but upon its Union with Christ : Its Hope of Glory may be interrupted, but its Union with Christ can never be dissolved ; once in Christ and alway in Christ : Under the want of assurance, the safety of the Soul continues : The immutability of the Covenant of Grace, the Eternity of Gods Electing Love, and the Efficacy of Christs continual Intercession, and the Excellency of the State of Grace, do assure the true Believer that his Salvation cannot miscarry, and that though he may by the violence of a Temptation fall, yet he cannot fall away : It's one of the great Priviledges of the Sons of God, that they are Heirs of Heaven, and that their heavenly Inheritance is so firmly intailed upon them, that they cannot fall short of it. Grace enters the Soul into an Everlasting

ing State of Happiness, and if an Everlasting State could be lost, then it were not Everlasting : And that Grace is an Everlasting Estate we are assured from 1 *Joh.* 5. 11, 12, 13. *This is the record, that God hath given us, Eternal Life, and this Life is in his Son : He that hath the Son, hath Life — These things have I wrote to you that believe — That ye may know that you have eternal Life.* John 3. last. *He that beliveth on the Son, hath everlasting Life.*

2. They stand under the Obligation of this Duty of living in Hope of Glory : Under their present Circumstances, the Cloud that covers their Hope doth not discharge them from the Duty of Hope : They are to Hope against Hope, and to keep up Hope, when the ground of Hope doth disappear ; for, the ground of Hope remains though it be as a spark under the Ashes, or as the Sun in an Eclipse, out of present sight ; the Soul in this Case is to call to mind the days of Old, and the Love that heretofore it received from Christ, and to conclude thus, my beloved hath withdrawn himself, and now stands behind the Curtains to try my Faith, Patience, and Sincerity, and to see whether I will serve him without a Pawn. : I hope he will return, and will in hope wait for his return : It's but an Eclipse, the interposition will be removed, and the Sun of Righteousness will shine again upon my Soul. Oh my Soul, Satan is now aware
that

that there is a distance betwixt Christ and thee, and Tempts thee to Despair, but harken to the Voice of my Beloved, *Isa. 50. 10. Who is amongst you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in darkness, and hath no Light? let him trust in the Name of the Lord, and stay himself upon his God.* See then, that under Darkness thou expect Light, for this is thy Duty, and wilt thou suffer Satan to baffle the out of thy Duty? is not the Voice of Christ to be regarded before the Voice of Satan? and doth not he say, *Isa. 54. 8. In a little wrath I hid my self for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

3. They are Stockt and Stored with vital-Principles that will prevail at last against the present Temptation. The Root of the Matter, the Seed of Grace remains in the Soul, that they cannot Sin unto Death, nor with a full and free consent of Will, *1 John 3. 2.* The force of the present Temptation may suppress Grace for a time, and Satan may give them a Martial fall, but the end of the Encounter will be the beating of Satan out of the Field, the recovery of the Soul to its pristine Liberty, and renewed sweet mutual embraces betwixt Christ and the Soul, *Cant. 2. 8. Behold, he cometh leaping upon the Mountains, skipping upon the Hills: The greatest Mountains cannot keep Christ and his People*

ple asunder : The Mountains that stand in his way cannot impede his return, but drooping Souls shall with admiration behold the return of their beloved, returning with speed and joy to the Beloved Habitation of their Souls, *Jer. 31. 20. Is Ephraim my dear son ? is he a pleasant Child ? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him ; I will surely have mercy upon him, saith the Lord.* The Sons of God have such an Interest in the heart of their heavenly Father, and are so dear to him, that though their provocations sometimes occasion his frowns, yet still he hath them in remembrance, and exerciseth Bowels of Compassion towards them, and for their Comfort, gives them full assurance of Releif from him. *Surely, I will have Mercy upon him, saith the Lord ;* in which words there is (1.) An Assertion, I will have mercy on him ; he thinks that he is quite cast out of Favour, and begins to despare of my mercy, but this is his mistake, I will have mercy upon him ; his wickedness and unworthiness shall not hinder it, I will take away his Sin, and have mercy upon his Soul. (2.) An Asseveration, *Surely* I will do it : I do not only say it, but will surely do it : He doubts of it, but he shall be sure of it, as sure as if it were done already. Oh the gracious Condescension of our God ! He knows what unbelieving hearts we have, and to encourage us in hoping

ping and believing, he backs his Promises with such Confirmations as do put them beyond all doubt and question.

2. *Use*, Of Instruction, to three sorts of Persons, *viz.* To such as are wallowing in their Sins; to such as are weak in their Faith and Hope; and to such as are waiting in Hope for the Glory of Heaven.

(1.) To such as are Wallowing in their Sins.

Oh all ye that live in Uncleanneſs, Drunkenneſs, Ungodlineſs and Unrighteouſneſs, and Conſequently live without Chriſt and true Hope in the World, be Inſtructed from this Doctrin to take notice of ſome great Truths that much concern you. As,

1. Obſerve the Happineſs of ſuch as do Believe and Cordially Embrace the Goſpel, and change your Thoughts of them: You account them ſimple contemptible People, and think that they are more precise than wiſe; but conſider, is it not better to enjoy Chriſt in Grace, and aſſured hopes of enjoying him in Glory, than to live Vitiouſly without any regard to Glory? I appeal to your own Conſciences, and deſire you to take the answer that your Conſciences will give you to this queſtion, Whether they are in the better Condition that live under guilt, and in conſtant danger of eternal Death and Damnation, or they that by Faith and Repentance are united to, and in Communion with their Bleſſed

fed Redemer, and live in sure and certain Hope of Glory.

2. Observe the High-way to obtain both the Hope of Glory here, and the enjoyment of Glory hereafter : And this you see is not the professing Christ with the Mouth, but possessing him in the Heart : Not the owning of Christ by the Soul, but the admitting Christ into the Soul. It's this that is the appointed way to Glory, and to the Hope of Glory ; and if you fall short of this, you will certainly fall short of Glory : Alas, you talk of living in Hope of Glory, and have hopes in your selves, but they are false Hopes, and pernicious Hopes, that make you secure and careless in the midst of the most dreadful Danger ; and take heed least that Threatning be executed upon you, *1 Thes. 5. 3. When they shall say peace and safety, then suddain destruction cometh on them, as travel upon a Woman with child, and they shall not escape.*

3. Observe the Hatefulness of the Sin of Unbelief, and the reason why there is so much said against it in the Gospel : Here lies the vileness of this Sin, where it Reigns it vitiates the Heart, and keeps Christ and the Soul asunder, and so frustrates the Death of Christ to the Soul. And this is your Case : You are oft told of your Misery, and pressed to flie to the City of Refuge, but you be-
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lieve not our Report of your Case, but by Unbelief bolt the Door of your Hearts against the Voice of the Gospel, and this makes your Case so hopeles: Your Unbelief is that which so much endangers your Ruin. Did you beileve the account that God himself gives of your Case in his Holy Word, you could not feed your selves with these fallie Hopes that keep you from Repentance.

4. Observe the Holiness of this Glory, that this Doctrine speaks of, and your unmeetness for the same, Col. 1. 12. *Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light.* This Inheritance is a heavenly Inheritance, and the Inheritance of none but Saints, and these Saints are made meet for it before they are received into it. If then you would be partakers of the Inheritance of the Saints, you must be made meet for it. Can you imagin that such filthy Hearts as yours are meet for Heaven? what should such as you do in Heaven? were it possible for such as you to get into Heaven, Heaven would be a Hell to you. You that are now tyred so much with an hour or two spent in the Service of your Maker, how could you brook the Holiness of Heaven, and the heavenly Employments of Saints and Angels?

5. Observe the Hopelesness of a Christless Condition: The Hopes of Glory are inconsistent with

with a Christless Condition. Such as live without Christ in the World must needs live without Hope of Glory also, *Ephes. 2. 12. Ye were without Christ ——— Having no hope, and without God in the world :* I pray you mind what the Lord says of your Condition: You say you have Hope, but God says that your Condition is a hopeless Condition, and that you have not Hope: Alas your Hope is no Hope in Gods Account, for it is no well-grounded Hope, no true Hope: It's presumption and not Hope; it's said, *Rom. 5. 5. Hope maketh not ashamed :* That is, Divine Hope is certain and infallible, and doth not shame such as enjoy it by way of Frustration: But what shame will your Hope expose you to! what confusion will it put you to when it fails, and you miss of your vain Glorious Hope! how many are there now in Hell, that on Earth boasted of their Hopes of Heaven! Now shall I beg of you, that you would commune with your selves about these things, and take them into serious Consideration, and press them upon your own Spirits, that they may awaken you, and convince you of your need of Christ, and provoke you to submit to the Gospel, and to the way that God therein hath appointed for your Salvation, and so by degrees brings you to live in sure and certain Hope of Glory.

2. To such as are weak in Faith and Hope.
There

There are many precious Souls that have Christ in them, and yet are weak in Faith and full of doubting, and enjoy little Hope in themselves of Glory; and I would willingly contribute something towards the encrease of their Hope of Glory: And in order thereunto shall propound to such, some means and helps that tend to the strengthening of the Hope of Glory, and beseech them diligently to employ themselves in the use of them.

1. See that you praise God heartily for the mercies you have already received, *Col. 3. 15. Be ye thankful*: You are full of Complaints of your wants, you want Peace, and Joy, and Assurance: But are ye thankful for what you have? thankfulness for what you enjoy, is the way to obtain a speedy supply of what you want: The thankful Soul is a Soul fitted for mercy: And God will be the more ready to give, when he knows that what he gives will be thankfully received: Were we more thankful, he would open his hand the sooner and wider when we come to him for new supplies, but when enjoyed mercies are undervalued, and God wants his praise for them, then it's no wonder that he delays to give more mercies; he will make you wait the longer, to teach you more thankfulness. A mite of Grace is of more worth than a Mountain of Gold: And you have Grace, and much Grace, but because you want Comfort, you

overlook your Graces, and do not own them with thankfulness, and God is offended hereat, and takes an effectual course to make you more thankful.

2. See that you proceed in the exercise of what grace you have. A Babe in time may become a strong Man, and weak beginnings may have large endings: A small Tallent may be doubled by good usage, *Mat. 13. 12. He that hath, to him shall be given, and he shall have abundance*; alway, provided that he husband well what he hath: Therefore what Faith and Hope you have, (though it be weak) yet exercise with Dilligence: Repetition of Acts beget habits, and diligent endeavors are attended with a Blessing, and so you may come to have abundance, *Prov. 11. 25. The diligent Soul shall be made fat*: You complain of leanness of Soul, take heed that your leanness be not the effect of your own negligence; exercise more diligence in the use of what Grace you have, and your diligence will be blessed with fatness.

3. See that you plead the Promises at the Throne of Grace: This was good David his frequent Practise, *Psal. 119. 25. Quicken thou me according thy Word: v. 28. Strengthen thou me according to thy Word: v. 41. Let thy mercy come unto me, O Lord, even thy Salvation, according to thy Word*. In this one Psalm he useth this Plea very oft, no less then eleven times. Its no presumptuous, but a profitable

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fitable Plea, to urge God with his Word of Promise, and it is our Wisdom to reduce it to Practice: Its much in use betwixt Man and Man; You promised me to do so and so, when will you perform it? let us use the same Plea betwixt God and us: It is thy promise, be it according thy word. It's the Plea of Faith, it is as if the Soul should say, Lord, thy promises are faithful Promises, and here I spread one of thy Promises before thee, and trust to thee for the accomplishment of it; be it according to thy Word.

4. See that you press the Commands of Faith and Hope upon your own Spirits: This Course *David* took, *Psal.* 43. last, *Why art thou cast down, Oh my Soul ——— hope in God.* It's ill done, O my Soul, to cast aside thy Hope, and to give way to dispondency; it's thy Duty to trust in God, and see that thou hope in God. Hoping in God is an indispensable Duty that God requires from thee, *1 Pet.* 1. 13. *Be sober, and hope to the end.* And it's a very acceptable Duty, *Psal.* 157. 11. *The Lord takes pleasure in those that fear him, in those that hope for his mercy:* And wilt thou, O my Soul, cast off thy Duty, a Duty that God takes Pleasure in! O far be it from thee! Oh my Soul, hope thou in God! thus press it upon your Souls.

5. See that you Parley not with Satan about the great concerns of your own Souls, have nothing to do with him: He is an open Ene-

my to Christ and Christianity, and you have renounced him in your Baptism, therefore reject his Temptations for Sin, as well as his Temptation to Sin : Enter not into dispute with him, he is too crafty a Sophister to be disputed with by weak Christians ; it will be your wisdom therefore to take the course that *Paul* took, 2 Cor. 12. 7, 8. *There was given me a thorn in the flesh, the Messenger of Satan to buffet me ——— For this thing I besought the Lord thrice.* Note, (1.) The Case that *Paul* was now in : There was given him a Thorn in the flesh, viz. Satan was permitted to buffet him ; ἀγγελος σατάν, the evil Angel Satan, not a Messenger of Satan, but Satan himself. And this is added exegetically, to explain what his Thorn in the flesh was, viz. The buffets of Satan, his immediate Suggestions darted into his Soul, which commonly are unnatural in kind, suddain in motion, and violent in prosecution. (2.) The Course he took in this case, he betook himself to God by Prayer : *Paul* had much Grace, and much of the Spirit, yet declines disputing with the Devil, and flies to God for refuge against him, and herein is an example for us to follow : We must decline Disputes with the Devil, and Pray him down, and were this course well followed, Satan could not get such advantage against Christians as oft he doth. I'll conclude this matter with the Prayer of *Paul*, Rom 15. 13. *The God of hope*

hope fill you with all joy and peace in believing, that ye may abound in hope, through the Power of the Holy Ghost : Its not the words of Man that perswade the heart to live in hope, but the Power of the Holy Ghost, and his Power can make you abound in hope, and raise your feeble hope to a full assurance of hope. Now I pass to the third sort.

3. To such as are waiting in hope for the Glory of Heaven.

There are some, yea many, that through Free-Grace are brought to wait in hope for the glory of Heaven ; my Instructions to these follow :

1. Confine your Hopes to the limits of the Gospel : The Gospel allows you to wait upon God in hopes of Glory in the World to come, this I am sure is your Duty ; but as for such as extend their hopes according to their fancies, and wait Night and Day, and that in a Triumphant manner, with such Jollities, Mirth, Musick, Dancing, Clapping of hands for joy, as was never practised amongst sober Christians, in expectation of a speedy Midnight Cry, and a Transportation to *Jerusalem*: Let me entreat you to look upon them as under a Satanical delusion, and have nothing to do with that hope that will certainly end in shame. Keep your hope within the compass of the Promises, and aspire not to hopes that are of such a Phantastical Nature.

2. Confess oft your unworthiness of this great Mercy : It's a high Attainment, and it's a hard matter to keep the Heart low, under high Attainments. High hopes of Glory are apt to lift up the Heart with high thoughts of it self : To have such high hopes, and yet to have low Spirits, is rare and extraordinary. *Paul* indeed was high in Gifts and high in Grace ; high in excellencies, and high in expectation of Glory, and yet low and humble in Spirit ; do you labour to be like him : And to this end, mind your unworthiness of the mercy, and ascribe all your hopes of Glory to Free Grace : You are in danger of Pride in this case, watch against it, and pray against it, and beat down every bubble of Pride that ariseth in your Hearts, least you grow High-minded, and so provoke God to bereave you of your hope of Glory : *Rom. 11. 20. Be not high-minded but fear* : Think not highly of your selves, but fear, least your Hearts should grow haughty, and beware of it. Pride is a great Sin, especially when it is about those things which are freely given us of God, for the good of our Souls.

3. Confute your causeless and carnal Fears by these your sure and certain Hopes of Glory. You are incident in this Life to frauds from men and frowns from God, to Sin and Sorrow, and to Trials and Temptations, and these cause fears, yea great and terrible fears : Good *David* was surrounded with them,

them, *Psal.* 31. 13. *Fear was on every side:* And none are free from these fears, *Iſa.* 24. 17. *Fear, the pit, and the ſnare, are upon thee, O Inhabitant of the Earth:* There is not an Inhabitant upon the Earth, but he is ſometimes haunted with theſe fears, and theſe exceedingly diſcompoſe and diſjoint the Soul, and unfit it for the Service of God: Now God hath given you Hope of Glory for an Antidote againſt this Poyſon, to cure you of your fears; imploy your hopes againſt your fears, and confute your fears with your hopes. (1.) Argue *a Minore ad majus*, from the leſs to the greater: Doth the fear of Hell and Damnation ſeize you? confute it thus, he that hath a ſure certain Hope of Glory, ſhall enjoy the end of his hope, *viz.* The Salvation of his Soul, otherwiſe this hope were in vain; and God hath given me ſuch a hope: Away then thou fear, it's not for him that lives in hopes of Glory to torment himſelf with ſuch needleſs fears: Thus by your Hope caſt out your Fears. (2.) Argue *maiore ad minus*, from the greater to the leſs, *Rom.* 8. 32. *Shall he not with him freely give us all things?* hath he given me Chriſt, and the Hope of Glory, and ſhall I fear want? no ſurely, he will ſee to my needs, and ſupply me with all neceſſaries, and what need I more? *Phil.* 4. 19. *My God ſhall ſupply all your wants, according to his Riches in Glory by Chriſt;* he hath ſupplied the wants of my Soul, and ſhall I fear want of

of supplies for my body, when I have a promise of the supply of all my need? No, no, as I hope for Glory, so will I hope in God for bodily supplies, and cast my care upon him, that alway hath taken care for my supply.

4. Conform your selves to Christ, with whom you hope to live in Glory: Conform to his Precepts and to his Pattern, do his Will on Earth as it's done in Heaven. See that your Hopes of Glory influence your Heart, and excite Heavenly-mindedness: You that hope to live with Christ in Glory, what manner of persons ought ye to be, how exact in your daily walk, how lively in every Duty, how regular in all your actions? you should make your hopes of Glory a strong Argument against Sin; it's not for one that hopes to live with Christ in Glory to mind earthly things, *1 John 3. 3. Every man that hath this hope in himself, purifies himself, as he is pure:* He Argues thus with himself; Christ is pure and holy, and I hope to live with him in Glory, and therefore it concerns me above others to shun all uncleanness, and to keep my self unspotted from the World.

5. Confirm your hope of Glory more and more. Strong hopes of Glory would add much strength to your Soul. (1.) Your patience would be much strengthened by it; steady, firm, and assured hopes of Glory would enable you to possess your souls in Patience, under the
fadedest

sadest Circumstances that can befall you, *1 Thes.* 1. 3. *Remembring your patience of Hope*: Patience is the product of hope, and hope the Mother of patience; the stronger your hope, the greater your patience; Hope therefore must be strengthened for the increase of patience: *You have need of Patience, Heb. 10. 36.* It's needful to help you to wait for mercy under long delays of Mercy, and to help you to bear adversity without Despondency. High Hopes of Glory heighen Patience, and patience easeth the Burden of Oppression. (2) Your Praises would be much sweetned by it. A Heart filled with Hope of Glory is a joyful heart, and Praises God melodiously and joyfully, *Psal. 16. 9. Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope*; or according to the *Hebrew*, dwell confidently, and I hope to enjoy everlasting rest in Glory, and this makes my heart glad, and my glory rejoyce, when with my glory or tongue I glorifie God in trumpeting out his Praise, my heart rejoyceth in me. Strong hopes fill the heart with strong Consolations, *Heb. 6. 18.* and strong Consolations enlarge the heart in Praises. Confirmed hope quickens and corroborates the Soul, and makes the praises of God very delightful to a Christian.

6. Comfort your selves under all Discomforts, Disappointments and Discouragements with your hopes of Glory: You are sure whilst you are in this envious World to meet with
 Troubles,

Troubles, but be of good Comfort, Christ within you, and your hope of Glory will support you in your Trouble, and animate you under them; you need not to be troubled at your troubles, they will quickly be over. Consider for your Comfort that these Troubles are,

1. Passages to Glory, *Acts 14. 22. We must through much tribulation enter into the Kingdom of Heaven.* The way to Glory is a thorny way, and you must expect in your Passage Tribulation, and much Tribulation, and must pass through it. Mariners and Merchants pass through many a storm, and if they come well home richly laden, they think well of the Voyage. And though your passage to glory be tempestuous and stormy, yet glory will make amends for all.

(2.) Petty matters if compared to glory, not worthy to be compared to it: *Rom. 8. 18.* Poor, inconsiderable things to glory, and why then should you make such ado about them? who will be concerned about a foul step or two in his way, that is going to take possession of a Crown?

(3.) Preparatives for Glory, *Heb. 12. 11.* *They yield the peaceable fruit of righteousness;* they make the Soul fruitful, and that in good fruits: And the more of these fruits we bring forth, the more meet and fit we are for Glory.

(4.) Productive of a richer degree of Glory,
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2 Cor. 4. 17. not only suffering for Christ, but bodily afflictions are not only momentary but gainful, and means appointed to obtain a more weighty Crown of Glory. Now mind these things, and consider it will be but a while, but all your Troubles will be over, and in the mean time your condition is comfortable.

3 Use. Of Direction how to attain to a well-grounded hope of Glory. Would you live under sure and certain hope of Glory, and not deceive your selves with vain presumptuous hopes of glory, then you must get Christ into your hearts, that Christ in you may be your hope of glory. You that live either without Christ, or against Christ in the world, and flatter your selves in vain with hopes of glory, know that you are mistaken in your own estate, and do but put a cheat upon your own Souls: Your present Condition is a hopeless Condition, there is no hope of glory growing in the Garden of your Souls: There is hope of Glory attainable, but not in the case you are in: You must make sure of Christ, or I am sure you cannot be saved: Your hopes will certainly be frustrated; and therefore expect not Heaven under the guilt and state of sin, but fly to the City of Refuge, put on Christ, become his Disciples, take his Yoke upon you, that Christ may become your Hope of Glory. It is not so easie a matter to get to Heaven as you take it to be, nor to get a well grounded

grounded Hope of Glory. Such a hope is (I confess) worth your utmost diligence in seeking after it; it's an excellent thing, and such as enjoy it are excellent men, and Oh that you would look diligently after it. In hope that some are willing to get in this hopeful Condition, I shall direct you how it is to be obtained, and what is required in order thereunto. Would you get a sure and certain Hope of Glory? then it must be by Union and Communion with Christ; and this cannot be had but from Christ himself: And if you would have it from Christ, he requires on your part, serious Consideration, sincere Consent, and sacred Compliance.

(1.) Serious Consideration; *Ezek. 18. 28. Because he considereth and turneth away from all his wickedness that he hath committed, he shall surely live, and he shall not die.* You see Conversion preceeds Salvation, and Consideration preceeds Conversion. Continuance in Sin proceeds for want of due Consideration: You will never be brought to turn away from your wickedness 'till you be brought to consider, *Hag. 1. 7. Thus saith the Lord of Hosts, consider your ways.* God puts the Sinner in order to his Conversion upon serious Consideration, and calls upon him to Consider: Oh then, take the matter into serious Consideration, commune with your own Hearts, and consider seriously.

1. The Woes as are denounced by God against impenitent Sinners, *Isa. 3. 11. Woe*

to the wicked : Joh. 10. 15. *If I be wicked, Woe unto me :* Isa. 5. 18, 19, 20. *Wo to them that draw Iniquity with the cords of Vanity — Woe to them that call evil good, and good evil ; that say concerning evil, it is good ;* Now consider these Woes are dreadful, and that you are they that lie under these Woes, and stand in danger of their Execution, *Psa. 50. 22. Now consider this, ye that forget God least I tear you in pieces, and there be none to deliver :* When God is putting his Woes in Execution, then there is no way to escape ; he like a Lyon tears in pieces, and there is none to deliver. Consider then that if the Execution of the Woes of God be not prevented by true Repentance, you are certainly undone for ever ; they are denounced against you, and if they fall upon you, your condition will be woeful to all Eternity.

2. The way to escape the Woes you lie under is only by Jesus Christ, *John 14. 6. I am the way :* There is Salvation in no other : You cannot save your selves from these Woes by any thing you can do or suffer, it's your Sins have brought you under these Woes, and satisfaction must be made to Divine Justice for your Sins, and this is done by Christ, and by the plenary Satisfaction that he made for Sin ; he is become and proclaimed to be a mighty and all-sufficient Saviour, and all are invited to come to him for Salvation. So that you see, he is the way :
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Therefore consider, that as yet ye are out of Christ, and so out of the way to Glory: And what hope can you have of Glory, that are not in the way to Glory; *Psal. 119. 176.* Like lost sheep you are gone astray, and are wandering out of the way. There is but one way to Heaven, and that is by Christ, and as yet you are out of this way: So that if you continue as you are, you cannot have any sure Hope of Glory. And consider also,

3. The wants that remain in you unsupplied in this your Christless Condition, you want Pardon of Sin, Peace of Conscience, Poverty and Purity of Heart, and the Spirit of Grace and Supplication; all which are requisite to make you meet for Heaven, and to make way for sure and certain hopes of Glory, *Phil. 4. 19. My God shall supply all your wants, according to his Riches in Glory by Christ Jesus:* It is by Christ that God supplies these wants; and when Christ comes into a Soul, he brings such supplies along with him as supply all the need of the Soul. As long as you continue without Christ, your needs continue unsupplied: In Christ all fulness dwells, fulness of Might, fulness of Merit, and fulness of Mercy: And of his fulness such as are saved by Christ receive Grace for Grace, *Job 1. 16.* Oh then consider the need that you stand in of Christ to supply your need. Your needs are great, they cannot be supplied from the
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World, it affords not one supply of the needs of your Soul, nor can they be supplied from your selves: It's you that are needy, and want supplies of your need: It's Christ and him alone that supplies the need of the Soul, and all its need. Oh stand still a while, and fix your eyes upon Christ: And now you are upon Consideration, consider him that deserves your most Serious and Solemn Consideration, *Heb. 3. 1. Consider the Apostle and High-Priest of our profession, Christ Jesus. Heb. 12. 3. Consider him that endured such contradiction of Sinners against himself:* You have been considering your selves, your Woes, your Wanderings and your Wants. Now consider the Apostle and High-Priest of our Profession, Christ Jesus. Consider what he is in himself, the Son of God, the great Mediator of the Covenant; and Consider what he is to such as receive him, he is their Apostle and High-Priest, and their Advocate with the Father, and so their Hope of Glory: Consider,

(1.) His fullness and all-sufficiency: Though your disease is Heritary and Mortal, yet his Blood hath Vertue and Efficacy enough in it to recover you: Though your need is so great, that the Riches of the World cannot supply it, yet he is so Rich and All-sufficient that he supplies all the wants of all that come to him: He is wonderful, the Wonder of the World, and the Wonder of Heaven,
not

not only for his greatness but for his goodness. How amazing is it to consider, all the rich supplies wherewith he supplies his People?

(2.) His faithfulness: As the fulness of his Person, so the faithfulness of his Promises is very considerable, *Heb. 10. 23. Faithful is he that promised*: He hath promised to entertain all that come to him, and to cast off none that come, *John. 6. 37*. But to supply all their wants, and to save them from the wrath to come, and great is his faithfulness, and continues to all Generations, that it's beyond all doubt that all such shall be saved, and may live in sure and certain hope of Glory. Now you see what considerations are required from you, and if you consider these things, you will find that they will convince you of your Misery by nature, and incline you to make use of your Remedy: But then Remember what Considerations they must be; they must be serious Considerations. Some are inconsiderate, and do not mind things of this Nature; others consider them slightly, and not seriously, and this keeps them off from the benefit of such Considerations; they do not weigh Matters, nor mind the great importance of them, nor consider themselves, how much they themselves are concerned in the Matter; and hence it is that their Considerations work no Convictions nor Conversions in them. You must so Consider, as
that

that your Considerations may make deep impressions upon your Souls: Your Considerations must be fiducial Considerations, and frequent Considerations, and affectionate Considerations, dwelling upon the matters pondered, and driving them home to the Conscience, 'till you find your Souls much concerned about them: And then from Consideration proceed to Consent, and so I come to the second thing required from you, *viz.*

(2.) Sincere Consent: Follow on with Consideration 'till the Soul freely Consent.

And your Consent must be real and Religious; it must be a willing voluntary Consent, without constraint and compulsion, given out of choice, as a matter that is most eligible, rational and useful: It must be an upright, sincere and cordial Consent, without Hypocrisie, synister Ends, or worldly Respects, as to a matter purely Religious and of a Divine Nature: And it must be an Universal, Impartial and Catholick Consent, without Reservation, Limitation, or secret Exception to all the Terms of the Gospel. This Consent must be given,

1. To the Covenant of Grace, as to the *Magna Charta* of all your Christian Rights and Priviledges: You must consent to the matter of it as Gracious, Immutable, Royal, Irrevocable and Fundamental: And you must consent to the main end of it, as it's a standing Monument of Free-Grace, and bespeaks God

reconciled by Christ to all faithful Consenters: And as it's a special Pledge of his infinite Love to his Elect, and the Confirmation of their Faith, and their sealed Indenture for Glory.

2. To Christ the great Mediator of the Covenant, as to the Person from whom you expect all the blessings of the Covenant, and upon whom you wholly depend for Salvation, and for all the Mercies that accompany Salvation; you must consent to his Offices, and to the exercise of all his Offices in and over you. You must consent to his Yoke of Government, to submit to his Laws, and to his Sovereignty: You must consent to his Cross, to partake with him in Suffering, and pass through much Tribulation to the Kingdom of Heaven, and must take him for better and worse, to be true and faithful to him to the Death.

3. To the Conditions of the Covenant, be they never so hard to flesh and blood. He consents not only to such Conditions of the Covenant as may consist with his Profits and Reputation, ease and safety, but with such as are inconsistent with the same, as he consents.

(1.) To part with all his Sins, be they never so pleasant and profitable to him, be it as his right Hand or right Eye; you must be willing to part with them, and consent to be divorced from them. As *Abraham* consented

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ed to the Sacrificing of his dear Son *Isaac*, and God accepted the Will for the Deed, and his intention is accounted his Action, *Heb. 11. 17.* So you must consent to the Crucifying of your beloved Sins, and willingness to part with them all will find acceptance with God, though they be not wholly put to Death in you in this Life.

(2.) To practice all the Duties of Religion at all times, and under the greatest Hazards; even then when the Laws of men contradict the Laws of God, and make it penal to obey them, you must consent to all matters of Faith and Obedience, because enjoined by God, and obliging to Conscience, though thereby you expose your selves to the Scorn and Malice of wicked and unreasonable Men; you must consent to live to Christ as well as to be saved by Christ, and all that you do for God must be done out of Love, Thankfulness and Obedience.

(3.) To place all your hope in Christ, without respect to any Merit that is in your own good Works: You must consent to the doing of good Works with all diligence, as they are the Paths in which you are to walk, and the evidences of your Faith, and the Comforts of your Lives, and the works that belong to your general Calling: But as for your Faith and Hope, they must be fixed on Christ, and you must consent to take him for your only Saviour,

and to hope in his Word, and to trust to his faithfulness for the supply of all your wants. And from a sincere Consent you must proceed to a sacred Compliance. There is required from you,

(3.) Sacred Compliance: Your sincere Consent must be seconded with a holy Compliance.

When you are come up to a free and full Consent, do not stick there, but follow it with a heavenly Compliance; fall to the work that you have consented to, and put good Intentions into godly Actions: He that gives his Assent and Consent to what in his Conscience he disallows, and in his practice he resolves not to perform, is condemned in himself. See that you demonstrate the sincerity of your consent by a holy compliance with Christ your Saviour. In every branch of your Christian Consent make an open profession of your Consent by a cordial compliance with the Rules of the Gospel, and herein follow your own Consent, and not the custom of others: Remember your Consent is to the Vitals of your Religion, and your Compliance is your indispensable Duty, and let not the Example of selfish men misguide you in your work. Your Compliance must carry a correspondence with your Consent, and a conformity to Christ your Saviour; and if the Angry World frown at you for your preciseness, be not discouraged, Christ himself endured such

such contradiction of Sinners ; mind you your work, and let your compliance be such as is blameless, and set light by the Censures of such as are Strangers to sure and certain Hope of Glory. Let your main care be that your Compliance be according to the Gospel, and in compliance with Christ and your Christian Consent. (1.) Close with Christ, coming up to the Terms that you have consented to: Set yourselves as in his Presence, and renew your Baptismal Covenant. Renounce the World, the Devil and the Flesh, and devote yourselves to Christ and to his Service, with penitent Hearts for your by-past Breaches of your Covenant, and importunate Prayers for help from Heaven, and Strength to keep close unto God for time to come. Thus espouse yourselves to Christ in Covenant, with full purpose of Heart to be faithful therein.

2. Choose a faithful Guide for your Souls, to help you in your work, and quicken you in your Duty : The Lord that best knows your Need, hath appointed by his standing Ordinance such Guides in his Church, and (Blessed be his Name) hath provided such for you, and require you to honour and obey them, and to attend upon their Ministry, and by his Blessing upon their Labours and your faithful endeavours in the right use of his Ordinances administred by them, your Souls may come to be built up in the holy Faith, and

so strengthened in believing as to live in sure and certain Hope of Glory.

3. Cherish your good beginnings, with secret Devotions, and daily Supplications for the Spirit of Adoption: Secret Prayer is a great help against secret Sins; and when put up by a broken and contrite Spirit, then it is a special means for the obtaining sure and certain Hopes of Glory. Under the secret Humiliations of the Soul before the Lord, the Lord oft visits the Soul in kindness, and Communicates unto it such hints of his Love, as strengthen Hope and give assurance of Glory. Oh make Conscience of Secret Prayer, and make it your daily Practice, and be serious and devout therein, and you will at last arrive at the Haven of Rest; for so Christ giveth the Soul of his Beloved rest; rest from it's fears and doubts, and quiets it with sure and certain Hopes of Glory.

4. Chear up your Souls with such Tokens of Love as you receive from Christ in your Compliance with him: If you be cordial in your Compliance, and sincere in your Obedience, you will find that your Labour is not in vain, Psal. 19. 11. *In keeping his Commandments there is great Reward*: Not only for keeping them, but in keeping them: It's in keeping them that Gods People have fellowship with the Trinity: It's in keeping them that they receive new supplies of Grace and Mercy, and such manifestations of Gods Love as

fill

fill their Souls with high Hopes of Glory: Be then encouraged to carry on your Compliance with Christ, and that with care and faithfulness, 'till you attain to sure and certain Hope of Glory.

4. *Use*, Of Caution: To prevent mistakes and misapprehensions about this Doctrine: I shall conclude with some Cautions.

I Caution.

Take heed of concluding against your selves, that because your hopes of Glory are so low and doubtful, and not sure and certain hopes, that therefore you live without Christ in the World, and have no hope, nor any ground of Hope of Glory: I would not discourage any Babe in Christ, nor encrease the doubts of poor doubting Souls, and therefore leave with you this Caution: And that you may avoid this Snare, shall lay down some Propositions to clear up your understanding in this matter.

1. Proposition. It's the manifestation of Christs Presence in the Soul that breeds and feeds our Hope of Glory; and when this manifestation is obscure, the Souls Hope of Glory must need be dim and doubtful, 1 Cor. 2. 12. *We have received the Spirit which is of God, that we might know the things that are freely given us of God.* Here Paul distinguisheth betwixt Mercies freely given us of God, and the manifestation of the giving them to the Soul:

Soul : Many have Grace and Mércy given, but know it not : The Spirit first gives Grace, and afterwards gives the Soul to know and understand that it hath Grace given to it : Now though Grace lie in the Soul, yet the Soul seeth it not, nor doth it know the Grace that it hath received, till the Spirit of God make it known to the Soul, and when the Spirit makes it known to the Soul, then the Manifestation of it to the Soul puts the Soul into a hopeful condition, and it hopes for Glory : Now if hope of Glory depends upon the Manifestation of Grace to the Soul, then there may be Grace, and yet little or no hope : Because there may be Grace not manifested, but yet unknown to the Soul : So that none can unsaint themselves or others from doubts about Grace.

2 *Proposition.* It's the Manner and Method of God in his Dealings with his People, sometimes to withhold sure and certain hope of Glory from them a long time, for gracious Ends and Purposes, that tend to their great advantage ; as. (1.) To put a great Value upon the Mercy, that it may be more precious and welcome, when it comes ; like Health after Sickness, when they lye long under the want of it, they see the worth of it, and so come to have a higher esteem of it, and to prize it more when they have it. (2.) To prove and exercise their Faith and Patience in waiting, and their Obedience in seeking after it, under such long delays of giving it. God delights to

to see his People shewing their sincerity under their Trials. (3.) To preserve it for a more opportune season: Physicians reserve their Cordials against fainting Fits, and so doth God his Comforts: Sure and Certain Hopes of Glory is a rich Cordial, and he oft delays the giving of it till he sees a fainting fit approaching, and then to support the Soul under a Crisis, or under a Qualm he gives it. (4.) To prevent Pride and Unthankfulness: He keeps the Soul under delays of Mercy to humble it, that it may bear it humbly, and entertain it thankfully.

2 Caution.

Take heed of Complaining for want of high hopes, for the Fault lies in your selves; *Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins:* Your want of High Hope is *pena damni*, a punishment of loss, you loose much Comfort by it: But its the punishment of your sin. (1) You hearken to the Voice of the Devil, and stop your ears at the Voice of God, and so let the Devil baffle you out of the choicest Comforts of your lives, and then complain. (2.) You harbour the sin of Unbelief, as if it were a harmless thing, whereas it is a provoking sin: Complain as long as you please, you will never attain to high hopes as long as you do: Let none expect high hope of Glory till these things be wrought in their Souls.

1. Till

1. Till the League betwixt the Soul and Sin be broken, and the heart be quite out with sin, as it's an Enemy both to Christ and the Soul; whilst the Heart is indulgent to sin, and deals favourably with it, it cannot have any sure hope of Glory, but when it's become weary of it, and is willing to part with it, then the Soul is under that Promise, *Mat. 11. last.* and in a fair way to hopes of Glory.

2. Till the Letts that keep Christ and the Soul asunder be removed: Resting in our own Righteousness, rejecting the command of Faith, and regarding the objections of Unbelief; yea, retaining and cherishing the Sin of Unbelief as a harmless thing, and fit Companion for the Soul, are all impediments that must be removed, before hope can triumph in the Soul.

3. Till the Life of Faith be set up and kept up in the Soul, Unbelief must not only be suppressed, but Faith must be exercised and kept to its work in the soul: *Gal. 3. 14. We receive the promise of the Spirit through faith.* And its the Acts and Operations of Faith to demonstrate to the Soul that it hath received the Spirit, and therefore a faithless Soul cannot live in true Hope of Glory.

4. Till the Love of God be shed abroad in the Soul, *Rom. 5. 4, 5. Experience works Hope; viz.* The Experience of the Love of God to the soul: When his Love is shed abroad in the heart, and his Love-tokens appear in the soul, and the Spirit gives the soul a sight

of

of the Demonstrations of God's Love; every Grace is a drop of Divine Love, and the more of these drops are shed in the Soul, the more visible it is to the Soul that Christ is in it; and the greater satisfaction that the Soul hath herein, the greater are its hope of Glory.

3 Caution.

Take heed of conceited causeless hopes of Glory: There are some (whether in Christ or out of Christ I am not to determine) that pretend to high hopes of Glory, from an high opinion that they have of Free-Grace, though they want the manifestation of true Grace in themselves: That Free-grace is to be admired, I grant, and would not derogate from the honour of Free-grace for a world: Yet I positively affirm that its not Free-grace, *quia gratis datur*, but *quia nobis datur*; not because it's freely given, but because its given to us, and abideth in us, and shews to us that Christ is in us, and we by him in a state of Reconciliation with God, that is the Spring of all true hope of Glory.

(1.) Because this hope of Glory is one of the Priviledges of the Sons of God, and no common mercy; whereas if it came from Grace as free, and not as in us, and from a high opinion of Free-grace, and not from the fruition of Free-grace, then it's a common mercy, and may be found in any hypocrite that hath such an opinion in himself.

(2) Be-

(2.) Because this Hope of Glory is one of the Products of effectual Vocation, and a Benefit that floweth from it: *Col. 3. 15. Ephes. 4. 4.* and therefore presupposeth effectual Vocation: We must expect nothing from Free-grace but what comes in Gods own appointed way, and not create to our selves foolish fancies for hopes of Glory.

4 Caution.

Take heed of Clouding your Hope of Glory by dangerous Relapses into sin. Do you live in iure hopes of Glory? prize your priviledge, but beware of obscuring it: You find the sweetness of it, and should make much of it, and avoid every thing that Eclipseth this Hope of Glory, *Pf. 85. 8. God will speak peace to his people, but let them not return again to folly.* q. d. I returned to Folly after I received Peace, and I have smarted for it; I broke my Peace, and lost my sensible hope, and would have the world to take warning by me, and to take heed of Relapses into sin, for Relapses into sin are returns unto Folly: Let us all take warning by *David*, and stand upon our Guard, and withstand sin in its first motion, lest it get advantage, and we come to return to Folly, and so we loose the assurance of Hope: It's a doleful loss, and depresseth the Soul with much Fear and Anguish; and it's difficult and hard to regain it, and therefore it will be our Wisdom to
seek

seek to prevent, and to fly sin, as we would fly from a Serpent; for sin deals with the sinners, as the Theives did by the Person of him that is spoken of, *Luke 10. 30. They stripe and wounded him*: It strips the Soul of its Peace, and Hope, and Joy, and wounds the Conscience; it is like the fiery Serpents in the Wilderness, that stung and mortally wounded the *Israelites*; and the wounds of Sin are not easily healed: And they are painful wounds; they made *David*, as stout a Warriour as he was, to roar out, *Psal. 38. 8.* When hope is clouded by the dust of sin, the poor soul languishes, and lives very uncomfortable, and that which aggravates its misery, is the state from whence it is fallen. To fall from hope into Despair, from Joy into Sorrow, adds much to the greatness of the Grief.

5 Caution.

Take heed of cherishing Fears of future outward Calamities, and falling into bad times: Under high hopes of Glory I find a great Consternation in many about approaching evils, and all hope of future good to the Churches of Christ in these Nations cast off by them. I have read the present *Dilemma* of these Nations of *England, Scotland and Ireland*, considered, argued and improved, that hath justly alarmed us, and am under the same apprehensions with that Learned and Reverend Author: But think that timorous Persons

sons abuse the Author, by awakening their distrustful fears, and suppressing their hopes and Faith in Gods Faithfulness and All-sufficiency under our sad Circumstances: All the great experiences of Gods goodness, and the provision that he hath made for our future supply, ought not to be overlooked, but remain as food for Faith and Hope to feed upon: Nay, were our case much worse than it is, it is our duty with *David* to encourage our selves in the Lord our God, and to exercise an universal trust in him, not only in the concerns of our Souls, but in and about the Concerns of *Sion*. And though I have discovered my thoughts to many of an approaching violent storm, yet I look upon it as a storm in mercy to the People of God, as the great Design of Providence, to usher in thereby the greatest Favours that ever were conferred upon the Churches of Christ; and have that Scripture much in my mind, *Ezek. 20. 37, 38. I will cause you to pass under the Rod, and will bring you into the bond of the Covenant: And I will purge out from amongst you the Rebels, and them that transgress against me: These Rebels must be purged out that oppose the work of the Lord, and hinder what he is about to do for his people: And we must be brought again into the Bond of the Covenant, and pass under the Rod, in order to this great Mercy; and this Rod therefore is not to be feared,*

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ed, nor to weaken, but to heighten our hope :
And I am not wholly without hope
that I my self (tho' aged) may yet
live to see the storm over, and the Rebels there-
by purged out, and the Bond of the Cove-
nant renewed, and the People of God united,
and the Kingdom of Christ advanced, and his
faithful Ambassadors promoted, in such a me-
thod of Providence, as shall add such Lustre
to the Mercy, and such clear Evidence that
it is the Lords work, that the very Enemies
thereof shall be put to perpetual Silence. And
I entreat my Brethren, and all that fear the
Lord, to hope in the Lord, not only for glo-
ry, but for great and glorious things from
God, as the return of many Prayers of Faith,
and the issue of all the great things that our
good God hath already wrought for us. The
sins of the Nation cannot hinder the accom-
plishment of absolute promises : The promise
of the *Messiah* was an absolute promise ; and
though its accomplishment was long delayed,
yet in the fulness of the appointed time he
came, and the degenerated state of the Church
could not hinder it. The Promise of the De-
liverance of the *Israelites* out of *Egypt* was an
absolute Promise, and fulfilled exactly, not-
withstanding the great sins that then abound-
ed. Provoking sins cannot nullifie nor frustrate
absolute Promises : Now the Promises of the
Downfall of *Antichrist*, and of the Calling of
the *Jews*, and of the fullness of the *Gentiles*, are
abso-

absolute promises yet unfulfilled ; and the time though concealed from us, yet cannot be afar off, *Isa. 10. 25. Yet a very little time and the indignation shall cease, and mine anger in their destruction* : Gods anger towards his People ends in the destroying of their Enemies, *Hag. 2. 3.* Though it tarry, wait for it, because it will surely come, it will not tarry. The accomplishment of absolute Promises tarry till the appointed time of their accomplishment, and then it surely comes, and will not tarry ; Satan, sinners, nor sin abounding, can cause it to tarry any longer, *Isa. 46. last. It shall not be far off ; and my salvation shall not tarry, and I will place salvation in Sion for Israel my Glory* : Salvation is provided for and placed near to the Church of Christ, ready to come forth at the appointed time, till then it must tarry in its appointed place, and then it shall not tarry ; then sin may abound, but though sin abound then, yet it shall not tarry. The Interest of Christ in the world (I confess) is very low, and many of the Reformed Churches near to ruin : *Psa. 12. 5. But for the oppression of the poor and the sighing of the needy, now will I arise, (saith the Lord) I will set him in safety from him that puffeth at him.* Mans extremity is Gods opportunity to shew mercy in. And to me the low estate of the Churches is an Encouragment, as it is demonstrative that the appointed time draws nigh, which is usually such a time as will add a great Lustre to

to the Deliverance. Now I expect that storm to arise that will fall upon the Enemies of Christ, lead forth the workers of iniquity, that peace may be upon *Sion*, by the removal of the Disturbers of her peace. And because it will be terrible, it concerns us all to strengthen our Souls against the Fears and Terrors that must needs accompany it, with high hopes of Glory, and also of a good Issue: Let us make God our Refuge, and in him let us hope: Though it darken the sky that no light appear, yet let us trust in the Name of the Lord, and stay our selves upon our God, *Isa. 50. 10.* Let us mind our then present duty, and stick close to the Lord our God, in hope that he will bring Light out of Darknels, and turn all to the furtherance of the Gospel. Let us humble our selves for our sins and the sins of the Land; but let us not despair because of sin, but live in Expectation of the Accomplishment of the Promises both for this Life and the Life to come. Let us wait for a good Issue, and let us wait in Hope: Let us quit our selves like men, like men of Courage, like men that live in hopes of Glory: Let us be strong in the Lord, relying on him for Support and Comfort, and Supplies of all our need in that needful time of Trouble: Let us not hang down the Head, as men without hope, nor give any cause by our Fears and Despondencies to the Enemies of Christ to triumph over us: But let us fly to the Promises, and set Faith and Hope on
H work,

work, that by our Faith we may further the work of the Lord : Let us pray in Faith then, and not give way to the evil heart of Unbelief : And as a help herein, let us make use of that Catalogue of Promises and Experiences that is annexed to this small Treatise : It hath been by me this many years, and I have met with many great Troubles, and have used it all along with advantage, and now send it abroad for the good of others. The Prayer of *Paul* for the *Romans* shall be my Conclusion, *Rom. 15. 13. Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Amen, Amen.*

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APPENDIX.

THE
Promises of GOD
Verified in the
Experiences of the Godly.

Collected by A. B. for his private Use,
and now Published for the Benefit
of others.

*God is not Man that he should tell a Lye,
Experience doth his Promise verifie ;
When of Experience I did take a View,
I found his Promises faithful and true.
Thy faithfulness, O Lord, I do adore,
And pray that I may doubt of it no more.*

LONDON,
Printed in the Year 1694.

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Pref
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T H E

P R E F A C E to the Catalogue.

WHen I drew up this Catalogue of Promises and Experiences for my own private Use, I prefixt this Preface to stir up my self to the Exercise of Faith in the Promises, and not then intending to make them publick, I made use of a Treatise wrote against Fear, by that Pious and Excellent Divine Mr. *Flavel*, Methodizing and adding Meditations of my own, and thereby modelling it into a suitable form for my own Use, and have continued it, and Published it for the good of others; and hereby give the World notice thereof, to do Justice to that Famous Man, and to free my self from the Censure of such as may accuse me of deceitfulness herein: It was my own good that I then aimed at, and the good of others that I now aim at; and had I laid it by, the ensuing Catalogue would not have been so useful to the Reader. But, Gentle Reader, make use of this Posie, and please thy self in the sweetness of it, and with the Bee suck out the Honey, and give God the Glory. And if thou art one of the faithful Servants of Christ, thou hast an Interest

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terest in the Promises, and may'st, yea, must improve them upon all Occasions, for the confirmation of thy Soul in the holy Faith, and for the suppressing of thy distrustful Fears, and strengthening of thy Hope, that thereby thou may'st live chearfully and comfortably in this troublesome World. To serve the Lord with joy and gladness is our indispensable Duty, and nothing can afford us more help therein then acquainting our selves with, and contemplating oft on the rich and precious Promises, adding thereto the Exercise of Faith. To live by Faith upon the Promises, and by Faith to suck the sweetness out of the Breasts of Consolation, is one of the excellencies of a sincere Christian, and that from which he receives profit and comfort in abundance; and he that is much exercised herein lives contentedly, yea, comfortably, under all worldly discomforts and discouragements, and is freed from those Doubts, Fears and Despondencies that many labour under, to the dishonour and disparagement of true Religion: If therefore we would pass away our Pilgrimage on Earth with a calm and quiet Spirit, and carry it under our Crosses with chearfulness and alacrity, to the Honour of the Gospel; then we must sometimes, yea, spend much time in perusing the Promises of God and the godly, and ponder them in our Hearts, 'till we find and feel our Souls raised and refreshed thereby; this would be a means to keep our
Love

Love to God warm, and to make us lively in the Service of our Master, and to make the said Service Easie and Delightful to us; and for our encouragement herein, let us observe the fruitfulness of the Promises, and the faithfulness of him that is the Promise-maker.

(1.) The fruitfulness of the Promises: The Promises are our *Magna Charta* for Heaven, and entitle us to many choice Priviledges; they are a rich Garden full of sweet Flowers, they are called, 2 Pet. 1. 4. *Exceeding great and precious Promises*: Great, yea, exceeding great, containing matters of great price and of great import, rich Promises, and fruitful Promises, full of choice Fruits: For,

1. They the are the Food of Faith, and there is enough in them for Faith to feed on, and the more Faith feeds on them the stronger it groweth; and the reason why many are so weak in Faith, is because they do make little use of the Promises, and so Starve, Famish and Enfeeble their Faith.

2. They are the Fort that the Soul is to flie to in ill times, and in all cases of danger preserve it in safety; thither it is that the Soul is to flie for refuge, and there it finds safety.

3. They are the fire that warms and heats our Love to God: Our Love to God is but a reflexion of Gods Love to us. Gods Love to us it is that kindles and quickens our Love to him: And the Promises are so many Ex-

pressions of Love to his People: His Precepts are the manifestations of his Will to them, and the Promises the Tokens and Testimonies of his Love to them; his Precepts are to excite their fear of God, and his Promises to excite their Love of God.

4. They are the Flaggons of Wine where-with he treats and entertains his Spouse, *2 Cant. 5. Stay me with Flaggons*: That is, support and comfort me with the Cordials of the Promises; they are the Rivers the Streams whereof do make glad the City of God; and the more we bath in these Rivers, and drink of these streams, the more we are refreshed. Observe also,

2. The faithfulness of God in his Promises, *Heb. 10. 33. Faithful is he that hath promised*: And if God be God, it is not possible for him to be unfaithful, for unfaithfulness is a great imperfection, and therefore inconsistent with his Deity. To acknowledge God to be God, and yet deny his faithfulness, is a contradiction; and this is one thing that makes Unbelief so exceeding Sinful, because it denyeth his faithfulness, and thereby goes about to destroy him; it chargeth God with falsehood, and so Blasphemeth him; but there can be no defect in his Nature, who is infinite in Truth and Holiness, great is his faithfulness. The experience of the People of God in all Ages doth witness to the World that the faithfulness of God in his Promises is spotless and unstained,

unstained, *Jos. 23. 14. Of all the good things which the Lord spake concerning you, not one thing hath failed: Psa. 146. 5. Happy is he that hath the God of Jacob for his Refuge — Who keepeth Truth for ever.* Such is his faithfulness in his Promises, that he hath performed such Promises as to sense and reason were improbable, if not impossible. As,

1. Such Promises as have Crossed the course of Nature, *Gen. 18. 10. Sarah thy Wife shall have a Son:* This Promise was cross to the course of Nature. *Sarah* was barren when Young, and now she was Old, and it ceased to be with her after the manner of Women, so that the Promise was impossible to sense and reason, and yet it was accomplished.

2. Such Promises as have clashed with present Providences. Providence doth sometimes stand cross to the Promises, and looketh up all ways that lead towards the accomplishment of them, yet in this case, God out of faithfulness hath performed such Promises, without failing so much as in a circumstance. The *Israelites* were to continue in *Egypt* 430 Years, and were promised deliverance at the expiration of those Years: Now *Exod. 12. 41.* God was so exact in his faithfulness that he kept day with them, though when the day of deliverance came, Providence stood opposite to the Promise, their bondage being then at the highest, and all visible ways of deliverance locked up.

3. Such

3. Such promises as have continued several Ages unaccomplished : As the promise of the Messiah continued many Ages unaccomplished, yet when the fullness of time was come, God sent his Son according to Promise, *Gal. 4. 4.* The most ancient Promises have been fulfilled. God never broke day with his People, so faithful is he that hath promised : Delays of Accomplishment do not nullifie nor frustrate Gods Promise, but under great and long delays they continue in full Force, Power and Vertue ; and when the appointed time prefixt by God for their performance, then deliverance comes, and doth not, nor can it tarry : Oh that we could make use of this faithfulness of God in his promises to our own advantage ; and the Use that we are to make of it is as followeth.

1. The faithfulness of God in his Promises serves to keep up the Credit of the Promises : We should account the Promises our choicest Treasure, and set a great value upon them, both because of the superexcellency of the things Promised, and because of the infallibility of him that promised them : He that made these Promises is God and not man, and there being no impotency nor inconstancy in him, the Promises must needs prove certain and unfailable.

2. The faithfulness of God in his promises serves to check and condemn the fears and jealousies that arise in us, from the foresight of future troubles : Whence spring all these
di-

distracting thoughts that croud our Souls but from Unbelief? did we live by Faith upon the Promises, it were not possible for us to be overwhelmed with fears, *Matth. 8. 26. Why are ye fearful, oh ye of little faith?* have we such precious Promises? and is he faithful that hath promised? then why are we so fearful? our fears surely are groundless fears, they proceed not from any just cause, but from our distrusting the faithfulness of God in his Promises: Had we more Faith, we should have less fear; Faith would scatter our fears by fetching in relief from the Promises, it would chide out slavish fear, as it did in *David, Psal. 42. last, Why are thou cast down, Oh my Soul! hope thou in God.*

3 The faithfulness of God in his Promises serves to Create in us an ardent Love to our Gracious Lord and Master: Who would not Love such a kind and faithful Friend? as we should fear him for his Greatness, so should we love him for his Goodness. How good hath God been to us, in giving such a large stock of rich Promises unto us, and therein intailing so large an inheritance upon us! how sad and forlorn would our condition be, were it not for these precious Promises! what would poor persecuted, reproached and despised Christians do, were they not supported by these Promises! and what would poor doubting Christians do, but for these Promises! how many under the distresses of their
Souls

Souls have recived comfort from the Promises ! that Blessed Martyr Mr. *Bilney*, being wounded in Conscience for renouncing the Profession of his Faith, and subscribing the Popish Errors, was at last comforted with that Promise, *Isa. 26. 3. Thou wilt keep him in perfect peace whose mind is stayed on thee.* A Young maid went Triumphantly to Heaven by the refreshment she found in that Promise, *Matth. 11. 28. Come unto me all ye that are weary and heavy laden, and I will give you rest:* Many drooping Spirits have been comforted from these words, *1 John 3. 14. We know that we have passed from death to life, because we love the Brethren:* I know one that hath lived comfortably many Years upon that Promise, *Phil. 4. 19. My God shall supply all your wants, according to his riches in glory by Christ:* Oh what comforts have many received from the Promises: God expresseth his Love to his People in these Promises, and they should express their Love to him in their thankfulness for the Promises.

4. The Faithfulness of God in his Promises serves to confirm our Faith in the Promises. Is he faithful that hath Promised? why then should we doubt of the truth of the Promises? Christ (says one) is the Vine, and the Promises are a Cluster of Grapes growing upon this Vine, and Faith presseth the Wine of comfort and contentment out of the cluster of the Promises. Why do we not make more improvement and advantage

tage of the Promises, and live more upon them? doth not the Faithfulness of God silence all our doubts, and challenge from us more strenuous Acts of Faith? is God true to his Word? then surely we should patiently wait for, and assuredly expect the accomplishment of the Promises, and that when the Stream of Providence runs another way, God saith, *Jer. 32. 42. I will bring upon them all the good that I have promised them*: And if we would receive the good contained in the Promises, then we must act Faith in the Promises: Faith takes this for granted, that God will be as good as his Word, and by reflecting upon Gods Faithfulness, Faith is strengthened and confirmed.

5. The Faithfulness of God in his Promises serves to clear the Promises from all charges of miscarrying. The Promises are not alway performed to all that claim an interest in them, but this is not to be charged on God as a piece of unfaithfulness: For,

(1.) Delays in performing Promises are no breaches of Promise, if the time of performance be not limited in the Promise, *Pf. 77. 8. Doth his promise fail for evermore*: No, No, that cannot be; it may fail for a time, but not for ever: God will make his word good one time or other: Though he may delay the performance, yet he cannot break the Promise, and therefore its good to wait quietly for the salvation of the Lord.

(2.) Dis-

(2.) Discharges from Promises discharge from the performance, and in conditional promises the non-observance of the condition discharges from the performance: And many of Gods promises are conditional, and such as keep not the Condition do justly miss of the Accomplishment of the promise, and yet he is faithful that promised: 2 Chron. 15. 2. *The Lord is with you whilst you are with him, but if you forsake him, he will forsake you.*

(3.) Doing more for a person than the promise amounts to, though not the same, but in another kind, is no breach of Promise, but a performance of it with advantage. As, if I promise to another 100 l. and instead thereof give him a Jewel worth 200 l. then I am as good and better than my word to him. So if God promise Deliverance and do not deliver, but gives Strength, Comfort and spiritual Advantage to a person in his Trouble, he is as good and better than his word to him. When he gives eternal life instead of temporal life, the promise doth not fail, but still he is faithful that promised.

6. The Faithfulness of God in his Promises serves to quicken us to all Diligence in looking out after an Interest in the Promises. Though there are many precious promises, and he is faithful that promised, yet what are we the better if we be none of those to whom the promise belongs? if we be in the state of Nature, we are under the Law, and not under Grace; under the Curses of the Law, and
not

not under the Promises of the Gospel. Study therefore under your Peace and Liberty your interest in the Promises, that you may apply them to your selves without Presumption when you fall into Adversity. If you ask how you may discover your interest in the Promises: I answer, (1.) You must cleanse your selves from all Pollutions, 2 Cor. 7. *beg. Having these Promises let us cleanse our selves, &c.* He that will comfortably apply the Promises, must apply himself diligently to the Conditions of the promise, he must cleanse himself, that he may be capable to receive the Blessings promised, and live alway under the influence of the Promise, and be able justly to challenge an interest in the promise. 'Such as have filthy polluted Souls have no Interest in the Promise.

(2.) You must close with the Promise, and accept of it with its Condition annexed, striving for the Qualifications upon which the Obligation of the Promise dependeth, and acting those Graces so strongly, that you may be satisfied in your selves that the Habits of those Graces are within you, and then the Door of the Promise will stand open to you, and you may enter into it with satisfaction upon all occasions. The more clearly Grace darteth forth its Beams in your Souls, the more manifest will your interest in the promises appear.

7. The Faithfulness of God in his promises serves to convince us of the wretchedness of such as have no Interest in the Promises: Alas, alas, what

what will formal Hypocrites do in an evil day? whether will they fly for refuge? if they run to the promise, it will afford them no succour, not because the Promise faileth, but because it belongs not to them: They are none of the Heirs of the promise: The promise is the Heritage of the Righteous: Faithful is he that hath promised: But to these he hath made no promises; his Threatnings, not his Promises, belong unto them. Its no wonder that formal Hypocrites fall from their profession in a time of Persecution, they being not under the promises, but under danger of being left to themselves for imprisoning the Truth in unrighteousness; 2 *Thef.* 2.10. Such as receive not the Love of the Truth, shall be given up to strong Delusions. Godliness is profitable to all things, having the Promise of this Life and the Life that is to come: The promises appertain to Godliness, and neither the promises of this life nor of the life to come belong to ungodliness. The Godly are the Children of the Promise, but the ungodly the Children of Wrath, and have nothing to do with the promise. And how woful is their condition that have no Interest in the promises.

8. The Faithfulness of God in his Promises serves to comfort Christians under all the evils that may befall them in this wicked World: They may comfort themselves, (1.) In the fullness of the Promise: There is a supply of all their wants laid up for them in the Promise,

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mise; and whatsoever they need, they may fetch from the Fountain of the Promise; want they Comfort or Council, Support or Strength, these and much more are laid up for them in the Promises. (2.) They may also comfort themselves in the Faithfulness of the Promises: They are firm and infallible Promises, and can deceive none that rely upon them. Suppose they fall into Poverty, God hath promised not to suffer them to lack, and to repair their Losses; and faithful is he that hath promised. Suppose they be cast into Prison, God hath promised them his Presence, Power, Peace, and his Spirit, and these will turn a Prison into a Pallace; and faithful is he that hath promised. Suppose they be put to Death in the cause of the Gospel, it doth but hasten them to Heaven, and God hath promised to be with them in the fire, and to reward them with a more weighty Crown of Glory; and faithful is he that hath promised: Suppose through the violence of a Temptation they be overcome, and fall into some hainous sin, they shall not die in that sin, but recover by renewed Repentance, for God hath promised to heal their backsliding; and faithful is he that hath promised.

9. The Faithfulness of God in his Promises serves to encourage us to Constancy and Stedfastness in the profession of the Faith: The Promises are faithful Friends to such faithful Servants as are not only in the Faith, and stedfast in the Faith, but also stedfast in the open

Profession of their Faith. How do the Promises embolden, animate, and encourage them to Constancy and Perseverance in this their Profession, in stormy and perilous times, *Heb. 10. 23. Let us hold fast our profession without wavering, faithful is he that hath promised:* And is he faithful that hath promised? then why should we waver and let go our profession of our Faith: Is not Gods Faithfulness a strong Encouragement to us to stick close to our Profession? Surely it is, for it answers all objections that carnal reason objects against steadfastness in our Profession, and assures us of all supplies that we stand in need of, to help us to hold fast our Profession without wavering.

(1.) It answers all Objections that Carnal Reason objects against this steadfastness in our Profession. Doth carnal reason object Poverty, saying, if thou stick now in such times as these to thy profession, thou wilt be undone, and bring thy self and thy Family to Beggary: The Answer is, The Earth is the Lords and the fulness thereof; he feeds the Fowls of the Air, and provided *Manna* for the *Israelites* in the Wilderness, and he hath promised that there shall be no lack to them that fear him, *Ps. 34. 9.* and faithful is he that hath promised. Doth carnal reason object impotency and disability, saying, alas thou art a weak, frail and fearful Creature, and wilt never be able to hold out, and hold fast thy profession to the end of the storm; the Severities of unrea-
nable

nable Men, and the Cruelties they will expose thee to, will prove too hard for thee; its to no purpose to strive against so violent a stream; better yield at first, than to stand out a while, and then be forced to a dishonorable Retreat. The Answer is this, When my flesh and my heart faileth me, God is the strength of my Heart: Though I am weak, yet God is strong, and he hath promised to be my Shield and Refuge; and faithful is he that hath promised. When *Paul* was in Trouble, God stood by him and strengthened him, *2 Tim. 4. 16. Heb. 11. 34.* And in the primitive Persecutions the Christians out of weakness were made strong, why then should I be discouraged? I will trust to Gods Faithfulness, which never failed. Doth carnal reason object the perfidiousness of Friends, saying, all will forsake you, and frown on you, and you will have none to stand by you, and to look after you in your troubles: The Answer is, I have a faithful Friend that hath promised to stick close to me, that can and will help me: The Lord of Host hath promised to be with me, and to help me, and faithful is he that hath promised: He was faithful to *Paul*, and to *Jacob*, and to *Joseph*, and though they had many and great troubles, and their worldly Friends failed them, yet he befriended them all along, and why should I distrust so faithful a Friend that never falsified his promise? thus the Faithfulness of God answers all carnal objections. And,

2. It assures us of all sorts of supplies that we stand in need of, to help us to hold fast our profession without wavering: *Phil. 4. 19. My God shall supply all your need, according to his riches in glory by Christ.* He shall do it, saith *Paul*; And how could *Paul* assure of all necessary supplies? why he knew that God was engaged by promise to do it, and that he was faithful that had promised: And therefore he confidently concludes, my God shall supply all your need. What do we need to carry us through the Tryals and Troubles of this life? why we need,

(1.) Grace to help us against our Fears, Doubts and Discouragements: And this is secured to us in the Promises, *Psal. 84. 4. The Lord will give Grace and Glory, and no good thing will he withhold from those that walk uprightly: 2 Cor. 12. 9. My Grace is sufficient for thee:* And thou shalt have sufficient Grace to carry thee through thy Tryals and Trouble: He will proportion the measure of thy Grace to thy necessity: If he lay great Troubles on thee, and thou dost meet with strong Temptations, stronger than that measure of Grace that thou hast received can bear up against, then he will come in with new supplies of Grace, enough to supply this thy great need.

(2.) God to go along with you, to help, support, assist and comfort you, and this needful supply is secured to you in the Promises, *John 14. 23. We will come to him, and*

make

make our abode with him: Isa. 41. 10. Fear not, I am with thee, and will help thee, I will uphold thee: And if God be with us, we need not to fear, he will help and uphold us: He abides with us for this end and purpose, to see to our need and to supply it.

(3.) Guides to direct you what to say and what to do, and how to carry it under your Tryals and Troubles, and this is secured to you in the Promises; you shall not want guidance, he hath promised that the Word shall guide you, *Luke 1. 79.* And that his Spirit shall guide you, *John 16. 13.* And that he himself will be a guide unto you, *Psa. 48. 14.* And that unto Death, as long as you live in the World you shall not want a Guide, a Faithful Guide, an all-sufficient Guide, Wisdom it self will be your Guide.

Thus you see all your needs are provided for, and infallibly secured in the promises, upon the account of the Faithfulness of him that hath promised; and that the promises may be trusted to, because they are infailable: And all the great and good things lodged up in the Promise shall certainly be received by Believers, either in kind or equivalence. What then remains, but that all you that are true Believers do make much use of the Promises, and lay them up in your hearts, as Jewels in your Cabinets, and reckon them amongst your choicest Treasures, and exercise your Faith in trusting unto them: And

Under all your Trials and Temptations, fly to them for refuge, pleading them in your Prayers, and applying them by Faith to yourselves for your Support and Comfort: And to afford you some aid herein, I have made a Catalogue of the choicest Promises, and added thereto the Saints Experiences: I did it for my own private use, and have found it so useful, that I thought my self bound to cause it to be recorded for publick use; and commend it to the Christian World as an Antidote against distrustful Fears, and Cordial against fainting Fits; and assure such as faithfully make use of it, that their Labour will not be in vain the Lord; but that if they by Faith suck those Breasts of Consolation, they will afford them much Sweetness and Soul Refreshment.

A CATALOGUE of many choice Promises of God, verified in the Experiences of the Godly : Published for the Use of Beleivers, to support their Faith, and suppress their Fears in the days of their Pilgrimage.

THe breasts of Consolation
 Are full, had we but skill
 To tug and suck, our precious Souls
 With Comfort they would fill :
 Distrust be gone, let Faith come on,
 And play its skilful part ;
 The Promises of God are his
 That trusts him in his heart.
 Physick and Food, and all that's Good,
 The Promises contain,
 Faith, play thy Part, and use thy Art,
 That I this good may gain.

First, Promises of Provision for the Supply of the Body.

Oh fear the Lord, ye his Saints, for there is no lack to them that fear him: The Lyons lack and suffer hunger, but they that seek the Lord shall not want any good thing, *Psa. 34. 9, 10.*

When the Poor and needy seek water, and there is none, and their Tongue faileth for thirst, I the Lord will bear them — I will make the Wilderネス a pool of Water, *Iia. 41. 17.*

Behold the souls of the Air, for they neither sow nor reap, yet your heavenly Father feedeth them, are ye not much better then they? *Mat. 6. 26.*

Take no thought, saying what shall we eat, or what shall we drink, or wherewith shall we be cloathed, for your heavenly Father knoweth that you have need of all these things.

Seek first the Kingdom of God, and all these things shall be added to you, *v. 31, 32.*

My God shall supply all your needs, according to his riches in Glory by Christ Jesus, *Phil. 4. 19.*

I will feed them in a good Pasture — in a fat pasture shall they feed; I will feed my flock, and I will cause them to lie down, saith the Lord, *Ezekiel 34. 14, 15.*

Blessed shall be thy basket and thy store, *Deut. 28. 5.*

Experiences

Experiences of Provision made for
the Body, verifying the Promises.

He knoweth thy walking through the great Wilderness this 40 Years, the Lord thy God hath been with thee, thou hast lacked nothing, Deut. 2. 7.

Who brought thee forth Water out of the Rock of flint, who fed thee in the Wilderness with Manna, Deut. 8. 15. 16.

The Ravens brought Elisha bread, and flesh in the Morning and in the Evening, 1 Kings 17. 6.

Thou preparest a Table before me, in the presence of my Enemies my cup runneth over: Surely goodness and mercy shall follow me ail the days of my Life, Psal. 23. 5. 6.

He hath given meat to them that fear him, he will ever be mindful of his Covenant, Psal. 111. 5.

And he said unto them, when I sent you out without purse, or scrip, or shoes, lacked ye any thing? and they said nothing, Luke 22. 35.

Neither was there any amongst them that lacked, Acts 4. 34.

I have been young and now am old, yet have I not seen the Righteous forsaken, nor his seed begging bread, Psal. 37. 25.

The God which fed me all my life long unto this day — bles the lads — He did good, and he gave us rain from Heaven, and fruitful seasons, filling our hearts with food and with gladness, Acts 14. 17.

Second.

Second. Promises of Protection.

The eternal God is thy refuge, and underneath
are the Almighty's arms, Deut. 33. 27.

The Lord will be a refuge for the oppressed,
a refuge in times of trouble, Psa. 9. 9.

I the Lord do keep it, I will keep it night
and day, Isa. 27. 3.

Fear not, Abraham, I am thy shield, Gen.
15. 1.

To that fear the Lord, trust in the Lord, he
is their help and their shield, Psa. 115. 11.

Blessed is he that considereth the poor — The
Lord will preserve and keep him alive, and will
not deliver him unto the will of his enemies,
Psa. 41. beg.

He shall give his Angels charge over thee, to
keep thee in all thy ways, Psa. 91. 11.

The Lord shall preserve thee from all evil —
the Lord shall preserve thy going out and thy
coming in, Psa. 121. 7, 8.

Thou shalt hide them in the secret of thy pre-
sence from the pride of man, thou shalt keep
them secretly in a pavilion from the strife of
tongues, Psa. 31. 20.

Experien-

Experiences of Protection, verifying the Promises.

Thou hast been a strength to the Poor, a refuge from the storm, when the blast of the terrible ones was as a storm against the wall, Isa. 25. 4.

My help cometh from the Lord, he that keepeth thee will not slumber, Psal. 121. 2, 3.

The Lord is my Shield, my heart trusted in him, and I am helped, Psal. 28. 7.

He it is that brought our Fathers out of the land of Egypt, and preserved us in all the way wherein we went, and amongst all the People through whom we passed, Joshu 24. 17.

Thus the Lord preserved David whithersoever he went, 1 Cron. 18. 13.

Two Angels came to Sodom, and when morning arose they hastned Lot, and when he lingered, they laid hold upon his hand and brought him forth, Gen. 19. 15.

My God hath sent his Angels, and hath shut the Lyons mouths, that they have not hurt me, — Daniel was taken out of the Den, and no manner of hurt was found on him, Dan. 6. 22, 23.

Thirdly,

Thirdly, Promises of Profiting by Afflictions.

All things work together for good to them that love God: Troubles may come upon such by troops, many together, but are as Ingredients in a Sovereign Medicine, that all work together for the good of the Patient. Rom. 8. 28.

By this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin, Isa. 27. 9.

I will bring the third part through the fire, and will refine them as Silver is refined, Zac. 13. 9.

He chastiseth us for our profit, that we might be partakers of holiness, Heb. 12. 10.

Like these good fruits will I acknowledge them that are carried away Captive of Judah — into the land of the Caldeans for their good. Jer. 24. 5.

I will cause you to pass under the rod, and will bring you into the bond of the Covenant, Ezekiel 20. 37, 38.

Thou shalt consider in thy heart that as a man chasteneth his son, so the Lord thy God chasteneth thee, viz. for thy good, and out of love, to reform and reclaim thee. Dent. 8. 5.

Expe-

Experiences of the Profit of Afflictions.

Before I was afflicted I went astray, but now have I kept thy law. — It's good for me that I have been afflicted: I have got good by it. Psa. 119. 67, 71.

The Prodigal was in want, and fed upon husks with Swine, and he said, My Fathers Servants have bread enough — I will arise and go to my Father, Luke 15. 14, 15.

We glory in tribulations, knowing (viz. experientially) that tribulation worketh patience, and patience experience, and experience hope, Rom. 5. 3, 4.

The things which happened to me have fallen out to the furtherance of the Gospel: God turned his imprisonment to good. Phil. 1. 12, 13, 14.

Be not greived nor angry with your selves that you sold me hither, for God sent me before you to preserve life, Gen. 45. 5.

It is good for a man that he bear the yoke in his Youth: It's found to be so by Experience, and appears to be so by the Promise, and the performance of the Promise to thousands. Lam. 3. 27.

Fourthly,

Fourthly, Promises of Preservation in, and Deliverances out of Afflictions.

The beloved of the Lord shall dwell in safety by him, the Lord shall cover him all the day long, Deut. 33. 12.

Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me, Psal. 50. 15.

He will cover thee with his feathers — I will be with him in trouble, and I will deliver him, and honour him, Psal. 91. 4, 15.

Alas, for that day is great, so that none is like it, it's the time of Jacobs trouble, but ye shall be saved out of it — I am with thee to save thee, Jer. 3. 7, 11.

Whosoever shall call upon the Name of the Lord shall be delivered, Joel 2. last.

He will hear the desire of them that fear him, he also will hear their cry and save them, Psal. 145. 19.

They shall cry unto the Lord, because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them, Isa. 19. 20.

Experi-

**Experiences of Preservation in,
and Deliverances out of Affli-
ctions.**

*This I recall to mind, therefore have I hope,
it's of the Lords mercy that we are not consumed,
Lam. 3. 21, 23.*

*Then they cryed unto the Lord, and he de-
livered them out of their distresses: This is oft
repeated in this Psalm, Psal. 107. 6.*

*Thou hast known my persecutions and afflicti-
ons that came to me at Antioch, Iconium and Ly-
stra ——— but out of them all the Lord de-
vered me, 2 Tim. 3. 11.*

*Thou hast saved us from our enemies, and
hast put them to shame that hated us, Psal. 44. 7.*

*Nevertheless he saved them for his Name
sake, that he might make his mighty power to
be known, Psa. 106. 8.*

*The Lord delivered us from so great a death,
and doth deliver, in whom we trust that he will
yet deliver us, 2 Cor. 1. 9, 10.*

*The deliverance of the Jews out of Egypt,
out of Babilon, and out of the Hand of Haman,
and the personal deliverance of David, Daniel,
Jonah, &c. are instances of the verity of the
Promise.*

Fifthly,

Fifthly, Promises of present Support and Help to bear Afflictions.

A man (viz. the man Christ) shall be as a hiding place from the wind, as a Covert from the Tempest, as rivers of water in a dry place, Isa. 32. 2.

Then will I visit their transgressions with a rod: Nevertheless my loving kindness will I not utterly take from him, nor suffer my Faithfulness to fail, Psa. 89. 33, 34.

The eternal God is thy refuge, and underneath are the everlasting Arms, Deut. 33. 27.

But the Lord is Faithful, who will stablish you, and keep you from evil, viz. in evil times, and when in the hands of ill men. 2 Thes. 3. 3.

My Grace is sufficient for thee, for my strength is made perfect in weakness, 2 Cor. 12. 9.

Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand, Psa. 37. 24.

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**Experiences of present Support
and Help to bear Afflictions.**

*At my first answer all men forsook me. —
Notwithstanding the Lord stood with me and
strengthened me, 2 Tim. 16. 17.*

*The Lord is my refuge and my strength, a
very present help in trouble, Ps. 46. 1.*

*Let them that suffer according to the will of
God, commit the keeping of their souls to him
in well-doing, as to a faithful Creator. viz. to
God who hath alway been faithful to such as
commit themselves to him. 1 Pet. 4. 19.*

*For which cause we faint not, but though our
outward man perish, yet the inward man is re-
newed day by day, 2 Cor. 4. 16.*

*Troubled on every side, yet not distressed, per-
secuted, but not in despair, 2 Cor. 4. 9.*

*Having obtained help from God, I continue
unto this day, Acts 26. 22.*

*Out of Weakness were made strong, Heb. 11.
34.*

K

Sixthly,

Sixthly, Promises of Peace and Comfort in all Conditions.

Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee, Isa. 26. 3.

Ask for the good old way, and walk therein, and you shall find rest to your souls, Jer. 6. 16.

I will pray the Father, and he will give you another comforter, that he may abide with you for ever, John 14. 16.

The Peace of God that passeth all understanding shall keep your hearts and minds: viz. from inward distractions under outward afflictions, Phil. 4. 7.

The Lord will comfort Zion, Joy and Gladness shall be found therein, thanksgiving and the voice of melody, Isa. 51. 3.

I will extend peace to thee like a River — as one whom his mother comforteth, so will I comfort you, and you shall be comforted, Isa. 66. 12, 13.

Experi-

Experiences of Peace and Comfort in all Conditions.

I laid me down and slept: viz. in his flight from his Son Absolon. Pl. 3. 5.

In the multitude of my thoughts within me thy comforts delight my soul, Pl. 94. 19.

As the Sufferings of Christ abound in us, so also our Consolations by Christ abound, 2 Cor. 1. 5.

As sorrowful, yet alway rejoycing, 2 Cor. 6. 5.

Who comforteth us in all our Tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we our selves are comforted of the Lord, 2 Cor. 1. 4.

So Hannah went away and did eat, and her Countenance was sad no more, 1 Sam. 1. 18.

They continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with Gladness and singleness of heart, Acts 20. 46.

Seventhly, Promises of the Prevalency and Acceptance of Prayer.

He shall call upon me, and I will answer him, Psal. 91. 28.

Before they call I will answer, and while they are yet speaking, I will hear, Isa. 65. 4.

I am the Lord their God, and will hear them, Zecha. 10. 6.

All things whatsoever ye shall ask in prayer, believing, ye shall receive, Mat. 21. 21.

The effectual fervent Prayer of the righteous availeth very much, James 5. 16.

Ask and it shall be given you, seek and ye shall find, knock and it shall be opened to you, Mat. 7. 7.

The Lord is far from the Wicked, but he heareth the Prayer of the Righteous, Prov. 15. 29.

The Eyes of the Lord are over the righteous and his Ears are open to their Prayers, 1 Pet. 3. 12.

Lord, thou hast heard the desires of the humble, thou wilt prepare their hearts, thou wilt cause thine Ears to hear. Psal. 10. 17.

Experi-

**Experiences of the Prevalence
and Acceptance of Prayer.**

He (viz. Jacob) had power over the Angel and prevailed, Hos. 12. 4.

I cried by reason of my afflictions, to the Lord, and he heard me; out of the belly of Hell cried I, and thou heardst my voice, Jonah 2. 2.

Thou heardst the voice of my supplication when I cried to thee, Ps. 31. 22.

Our Fathers cried to thee and were delivered: They trusted in thee and were not confounded, Ps. 22. 5.

Verily God hath heard me, he hath attended to the voice of my Prayer: Blessed be God who hath not turned away my prayer, nor his mercy from me, Ps. 66. lat.

Cornelius, thy prayer is heard, and thy Alms are had in remembrance in the sight of God, Acts 10. 31.

Elias was a man subject to like passions as we are: And he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six Months:

And he prayed again, and the Heavens gave Rain and the Earth brought forth her fruit, James 5. 17, 18.

Eighthly, Promises of the Pardon of Sin.

If we confess our sins he is faithful to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 1. 9.

I will be merciful to their Unrighteousness, and their sins and iniquities will I remember no more, Heb. 8. 10.

Let the wicked forsake his way, and the unrighteous Man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon, Isa. 55. 7.

To him gave the Prophets witness, that through his Name whosoever believeth shall receive remission of sin, Acts 10. 43.

I will forgive their iniquities, and I will remember their sins no more, Jer. 31. 34.

All manner of sin and Blasphemy shall be forgiven to men. viz. upon repentance, but the sin against the Holy Ghost. Mat. 12. 31.

If ye forgive men their trespasses, your heavenly Father will forgive you your trespasses, Mat. 6. 14.

Experi-

Experiences of the Pardon of
Sin.

*I acknowledge my sin unto thee, I said I will
confess my transgressions to the Lord, and thou for-
gavest the iniquity of my sin. Selah, Ps. 32. 5.*

*He being full of Compassion forgave their ini-
quities, and destroyed them not, Ps. 78. 38.*

*Christ saith of Mary Magdalen, her sins
which were many are forgiven, Luke 7. 47.*

*Who hath delivered us from the power of dark-
ness, and translated us into the kingdom of his
Son, in whom we have redemption through his blood,
even the forgiveness of sins, Col. 1. 13. 14.*

*Bless the Lord, O my soul, and forget not all his
Benefits:*

*Who forgiveth all thy iniquities, and healeth all
thy Diseases, Ps. 103. 2, 3.*

*Forgive one another, as God for Christ sake
hath forgiven you your sins, Ephe. 4. last.*

*He said to the sick of the palsie, son, thy sins
be forgiven thee, Mar. 2. 5.*

Ninthly, Promises of Power against Sin, and Growth of Grace.

Sin shall not have dominion over you, for you are not under the Law but under Grace, Rom. 6. 14.

Then will I sprinkle clean water upon you, and you shall be clean, from all your filthiness will I cleanse you. — I will put my spirit within you, and cause you to walk in my way, Ezek, 36. 25, 26, 27.

He will turn again, he will have compassion on us, he will subdue our Iniquities, Mic. 7. 19.

My grace is sufficient for thee, for my strength is made perfect in Weakness, 2 Cor. 12. 0.

Return ye backsliding Children, and I will heal your backsliding, Jer. 3. 22.

Every branch that beareth fruit he purgeth that it may bring forth more fruit, John 15. 2.

They shall still bring forth fruit in old age, they shall be fat and flourishing; to shew that the Lord is upright. Psal. 92. 14, 15.

I will be as the dew to Israel, he shall grow as the Lilly. — They shall revive as the corn, and grow as the vine, Hos. 14. 5, 7.

My God shall supply all your need, according to his riches in glory by Christ; you need more grace, more strength and all your need shall be supplied Phil. 4. 19.

Experi-

Experiences of Power against
Sin and Growth in Grace.

Such were some of you, but now are ye washed, now are you sanctified. — In the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11.

Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life, Rom. 6. 22.

O wretched man that I am, who shall deliver me from the body of this Death? I thank God through Jesus Christ our Lord, Rom. 7. 24.

In all these things we are more then Conquerours through him that loved us, Rom. 8. 37.

Joseph refused to ly with his Mistress, saying, how can I do this great sin, and sin against God, Gen. 39. 8.

We are bound to give thanks to God alway for you — Because your faith groweth exceedingly, 2 Thes. 1. 3.

The path of the just is as the shining light, that shineth more and more to the perfect day, Prov. 4. 18.

Which (Gospel) is come unto you, as it is in all the world, and bringeth forth fruit as it doth also in you, Col. 1. 6.

Tenthly,

Tenthly, Promises of the Presence of God and of his Spirit.

Fear not, for I am with thee, I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee, Isa. 41. 10.

Fear not, O Israel, thou art mine, when thou passest through the waters I will be with thee, they shall not overflow thee; when thou walkest thro' the fire thou shalt not be burnt, Isa. 43. beg.

Be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee, Heb. 13. 5.

If a man love me he will keep my words, and my father will love him, and we will come to him and make our abode with him, John 14. 23.

Turn you at my reproof, behold I will pour out my Spirit into you, Prov. 1. 23.

It is convenient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will send him to you, John 16. 7.

If ye being evil know how to give good Gifts to your Children, how much more shall your heavenly father give the holy Spirit to them that ask him, Luke 11. 13.

I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever.

I will not leave you comfortless, I will come to you, John 14. 16, 18.

Experi-

Experiences of the Presence of
the Spirit of God.

Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, Psa. 23. 4.

Joseph was sold into Egypt, but the Lord was with Joseph, and he shewed him mercy, Gen. 39. 21.

Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God, Dan. 3. 25.

Solomon was strengthened in his Kingdom, and the Lord his God was with him, and magnified him exceedingly, 2 Chron. 1. 1.

Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit, 1 John 4. 3.

God which knoweth the hearts, bear them witness (viz. the Gentiles) giving them his spirit, even as he did to us, Acts 15. 8.

The Holy Ghost fell on them which heard the word, Acts 10. 44.

Barnabas was a good man, and full of the Holy Ghost and of faith, Acts 11. 24.

The disciples were filled with joy and with the Holy Ghost, Acts 13. last,

Eleventhly,

Eleventhly, Promises of Perseverance.

I will make an Everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts that they shall not depart from me, Jer. 32. 40.

I will give them everlasting Life, and they shall never perish, neither shall any man pluck them out of my hand, John 10. 28.

One thing is needful, Mary hath chosen the better part, which shall never be taken from her, Luke 10. last.

Who will confirm you to the end that you may be blameless in the day of our Lord Jesus Christ, 1 Cor. 1. 8.

I pray God that your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ; faithful is he that hath called you, who will also do it, 1 Thess. 5. 23, 24.

The Gifts and calling of God are without repentance, Rom. 11. 29.

Being confident of this thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ, Phil. 1. 6.

Experi-

Experiences of Perseverance.

The high places were not removed, nevertheless Asa his heart was perfect with the Lord all his days. 1 King 15. 14.

I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, 2 Tim. 4. 7, 8.

Lord, now lettest thou thy servant depart in peace, for I have seen thy salvation, Luke 2. 29.

The house built upon the rock, though the rain descended, and the flood came, and the winds blew, yet kept his standing, Mat. 7. lat.

These all dyed in the faith, Heb. 11. 13.

Who are kept by the power of God through faith unto salvation, 1 Pet. 1. 5.

I have been young and now am old, yet have not seen the righteous forsaken, Psal. 37. 25.

My flesh and my heart faileth me, but God is the strength of my heart and my portion for ever, Psal, 73. 26.

Twelfthly,

Twelfthly, Promises of the Possession of Heaven.

Fear not, little flock, it is your Fathers good will to give a Kingdom, Luke. 12. 32.

Eye hath not seen, ear hath not heard, nor hath it entred into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2. 9.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of Life, which the Lord hath promised to them that love him, James. 1. 12.

When the chief Shepherd shall appear, ye shall receive a Crown of Glory that faideth not away, 1 Pet. 5. 4.

Fear none of these things which thou shalt suffer, ye shall have tribulation 10 days, be faithful unto death, and I will give thee a Crown of Life, Rev. 2. 10.

You have your fruit unto holiness, and the end everlasting Life, Rom. 6. 22.

Of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ, Col. 3. 24.

Experi-

**Experiences of the Possession of
Heaven.**

*Be ye followers of them who through faith
and patience inherit the Promises, Heb. 6. 12.*

*Lazarus dyed, and was carried by the Angels
into Abraham's bosom, Luke 16. 2.*

*Then talked with him two men which were Mo-
ses and Elias who appeared in glory, Luke 9.
30. 21.*

*The Spirits of just men made perfect, Heb.
12. 23.*

*Heaven is called the inheritance of the Saints,
because they do inherit it, Col. 1. 12.*

A

A Song of Praise.

THe World's a toy, let me imploy
My Soul in higher things,
Than upon those that create woes,
And carry cruel Strings.
My Fears are great, Sorrow my Meat,
And humane Faith is gone
On Pilgrimage, for in this Age
Amongst us there is none.

Thy faithfulness, O God, I bless,
And cannot but admire,
That Love is cold, and yet behold
None warm it at this Fire.
But, O my Soul, do not condole,
But Triumph thou in Praise;
Greatly rejoice with Hearts and Voice,
Let Joy thy Spirits raise.

Mind not the Rod, rejoice in God,
That never failed thee;
Thou knowest this, faithful he is,
And so will ever be.
Thou hast been Low, and now art so,
And God hath alway been
A Sun and Shield, that succour yield,
As thou hast often seen.

His

His Word is sure, and doth endure
For ever and for aye :
Witness thou can to every Man,
All's true that he doth say.
If this be so, come let us go
To God, and on him stay :
It's not absur'd, to plead his Word,
To it he ne'er says nay.

His Word applaud, his Name with Laud
And Praises celebrate :
Let not thy Love to God above
In any thing abate.
And now, O Lord, for thy sure Word
Of Promise, I thee bless :
And whilst I live will Glory give
To thee, not to the Flesh,

Praise is thy due, thy Word is true,
Thy Promises our store,
And full (though wide) from side to side,
Praised be God therefore.
A full supply in Misery
I see it doth afford :
O let it be, now unto me,
According to thy Word.

Let Faith be fed, and by it led,
To live on Thee alone :
Help me to trust in the most Just,
Faithful and Righteous One.

My Doubts expel, let Hope excell,
 Let Praises be my Trade :
 Let me rejoice with Heart and Voice,
 In all that thou hast said.

Let none despair, the news is rare,
 The Promises revealed,
 Are high and great without deceit :
 Records most firmly Sealed.
 Oh praised be thy Majesty,
 For Promises of Grace :
 All the Elect, may hear expect
 Supplies in every Case.

Another Song of Praise.

MY Soul give Praise unto the Lord,
 With Joy his Praises Sing :
 To Praise the Name of God thy Lord
 Is a most pleasant thing.
 His Promises rich Jewels are,
 These Jewels are thy own :
 Though thou art Poor, yet very rich
 In Promises alone.

Thy Faithful God will certainly
 His Promises perform :
 Fear not, O Soul, the frowns of Men,
 Fear not the greatest Storm.

Rejoice in God, and in his Word
Of Promise made to thee:
His Promises most precious,
Certain and faithful be.

Though thou art Poor, God will provide,
Supplies he will afford:
Yea, such supplies as shall suffice,
According to his Word.
Though thou art weak, his Arms support,
What need is there to fear:
Above, beneath, and round about,
His mighty Arms appear.

When Troubles like a Hurrican
Do compass thee about
Its for thy good, this Physick thou
Canst not be well without.
Yea, safety in, and sure support,
And all that needful be;
For aid and help in this sad Case,
Are promised to thee.

Thy Sins though great are pardoned,
Thy Enemies are strong;
But cannot hurt, because to thee
The Promises belong.
Such guards and aids the Promises,
In readinels still have:
And will be granted unto thee,
When thou for them dost crave.

Oh Blessed be the Lords of Hosts,
My dear and faithful Friend :
According to his Promises,
He help and aid doth send.
His Promises never do fail,
They are most firm and sure :
His faithfulness is vastly great,
And ever shall endure.

My Soul exalt the living Lord,
For Gracious is he :
His Mercy now and evermore,
He will extend to thee.
Awake my Glory, glorifie
And Praise the Lord of Host :
And of his precious Promises,
Make thou thy daily boast.

The World is full of Wickedness,
Envy, debate and strife :
But *these* are the *great* Cordials
That do support my Life.
Thy Presence and thy Promises
Are rare and precious things ;
And all along unto my Soul,
The greatest Comfort brings.

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